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THE  
AGREEMENT  
OF THE  
Unitarians,  
WITH THE  
Catholick Church.

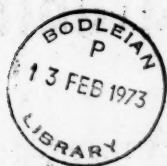
BEING ALSO

A full Answer, to the Infamations of Mr. *Edwards* ; and the needless Exceptions, of my Lords the Bishops of *Chichester*, *Worcester*, and *Sarum*, and of Monsieur *De Luzancy*.

PART I.

In Answer to Mr. *Edwards*, and my Lord the Bishop of *Chichester*.

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## In Answer to Mr. Edwards.

**M**R. Edwards after having written some trifling Books, some indifferent ones, divers good ones; and one excellent Book, his *Demonstration of the Existence and Providence of God*; found an Inclination in himself, that he could not resist, of contriving a New Religion, or rather Impiety; and of imputing it to the Socinians. By whom he means (it appears) the Unitarians.

Those in *England*, who call themselves Unitarians, never were in the Sentiments of *Socinus*, or the Socinians. Notwithstanding, as our Opposers have pleased themselves in calling us Socinians, we have not always declined the Name: because in interpreting many Texts of Scripture, we cannot but approve and follow the Judgment of those Writers, who are confessed by all, to be excellent Critics, and very judicious. As particularly (and chiefly) *H. Grotius*; who, it must be granted, was Socinian all over: and *D. Erasmus*, who, tho he lived considerably before *Socinus*, commonly interprets that way; and therefore is charged by Cardinal *Bellarmino*, as a downright Arian. *Non poterat, says the Cardinal, Arianam causam manifestius propugnare.* "*Erasmus* could not more openly espouse the Arian

"side, than he has done, in his Notes on the Fathers, and the principal Texts of Scripture. *Pref. ad Libros 5. de Christo.* But tho, as I said, we are not Socinians, nor yet Arians; seeing Mr. Edwards has contrived a Creed for us, under the Name of Socinians: I will answer both directly and sincerely, concerning the several Articles of the Creed, which he pretends to be ours.

As to the References, unto places in particular Authors; where Mr. Edwards would have it thought, the Articles of that Creed are affirmed: I have examined some of his principal References, and can say of 'em; they are either Perversions, or downright Falsifications, of what the Authors (referred to) did intend. Dr. Wallis, whose dishonest Quotations out of the Socinians, have been detested by every Body, is hardly more blamable in that kind, than Mr. Edwards; saving that the Doctor being, as one rightly tells him, somewhat more than a Socinian, did but foul his own Nest, by his Forgeries; but we cannot certainly say, what is the Opinion of Mr. Edwards in the great Article, in question among us. But come we to the Creed, which he says, is ours. As I promised, I will answer to every Article of it, sincerely, and directly.

I. " I Believe, concerning the Scripture; that there are Errors, Mistakes, and Contradictions, in some places of it. That the Authority of some Books of it is questionable: yea, that the Whole Bible has been tampered with, and may be suspected to be corrupted.

That " there are Errors, Mistakes, and Contradictions in the Bible; was never said, by any that pretended to be a Christian; if by the Bible, you mean the Bible, as it came out of the hands of the (inspired) Authors of it. As on the other hand, that there are Errors, Mistakes, or Contradictions in the vulgar Copies of the Bible, used by the Church of Rome, for instance, or the English Church, was never questioned by any Learned Man, of whatsoever Sect or Way; and least of all, can Mr. Edwards say it. He has published a Book, concerning the *Excellency and Perfection of Scripture*; in which Book he finds great Fault with our English Bible: he saith of it, in the Title of his 13th Chapter; " It is Faulty and Defective, in many places of the Old and New Testaments; and I offer all along in this Chapter, particular *Emendations*, in order to render it more exact and compleat.

As to the Hebrew, and Greek Copies of the Bible; 'tis well known, some are more perfect, and some less: they differ very much; for in the Old Testament, the Hebrew Critics have noted 800 various Readings; in the New, there are many more. Mr. Gregory of Oxford, so much esteemed, and even venerated for his admirable Learning, says hereupon; and says it, *cum Licentia Superiorum*: " There is no Book in the

" World, that hath suffered so much " by the hand of time, as the Bible. *Preface, p. 4.* He judged, and judged truly; that tho the first Authors of the Bible; were *divinely instructed* Men: yet the Copiers, Printers, and Publishers in following Ages, were all of them *Fallible* Men; and some of them *ill-designing* Men. He knew that all the Church-Historians, and Criticks have confessed, or rather have warned us, that some Copies of the Bible, have been very much Vitiated by the hands, as well of the Orthodox, as of Hereticks: and that 'tis matter of great Difficulty, at this distance of time from the Apostolick Age, to ascertain the true Reading of Holy Scripture, in all places of it.

Yet we do not say hereupon, as Mr. Edwards charges us; that the Bible, much less (as he imputes to us) the Whole Bible, is corrupted. For as to the faulty Readings, in the common Bibles of some Churches, and in some Manuscript Copies; the Providence of God has so watched over this Sacred Book, that we know, what by Information of the antient Church-Historians, and the Writings of the Fathers, what by the early Translations of the Bible into Greek, Syriac and Latin, and the concurrent Testimony of the more Antient Manuscript Copies; both who they were that introduced the corrupt Readings, and what is the true Reading in all Texts of weight and consequence. In short, as to this matter, we agree with the Criticks of other Sects and Denominations; that tho' ill Men have often attempted, they could never effect, the Corruption of Holy Scripture: the antient

tient *Manuscripts*, the first *Translations*, the *Fathers*, and *Historians* of the Church, are sufficient Directors, concerning the authentick and genuine Readings, of doubtful Places of Holy Scripture.

Farther, whereas Mr. *Edwards* would intimate, that we reject divers *Books* of Scripture. On the contrary, we receive into our Canon, all those *Books* of Scripture, that are received, or owned, by the Church of *England*: and we reject the *Books*, rejected by the Church of *England*. We know well, that some *Books*, and *Parts* of *Books*, reckoned to be wrote by the *Apostles*, or *Apostolical Men*, were questioned; nay were refused, by some of the *Antients*: but we concur with the Opinion of the present *Catholick Church*, concerning them; for the *Reasons* given by the *Catholick Church*, and which I shall mention by and by, in the *Reply* to my *Lord of Chichester*.

If Mr. *Edwards* would have truly represented the Opinion of the *Socinians*, concerning the *Scriptures*; he knew where to find it, and so expressed, as would have satisfied every body. He knows, that in their *brief Notes on the Creed of Athanasius*; they have declared, what is their Sense, in very unexceptionable Words, viz. "The Holy *Scriptures* are a *Divine*, an *Infallible*, and *Compleat Rule*, both of *Faith* and *Manners*. *Br. Notes*, p. 1. The Church, neither requires, nor desires, that they should say more.

H. "I believe, concerning God; that he is not a *Spirit*, properly speaking: but a sort of *Body*; such as *Air*, or *Ether* is. That he is not

"Immensè, Infinite, or every where present; but confined to certain Places. That he hath no Knowledge of such future Events; as depend on the Free Will of Man: and that it is impossible, such things should be foreseen by him. That there is a *Succession*, in God's eternal Duration; as well as in Time, which is the measure of that Duration, which belongs to finite Beings.

That Almighty God is *Incorporeal*, *Omnipresent*, and *Omniscient*; has not only been confessed, but proved, by the Unitarians of this Nation, in divers of their late Prints. As to the other, that all Duration; that of God, as well as of Creatures; consists in a *Succession*, is affirmed by some learned Men of all Perswasions and Ways, as well as by the Unitarians. It should seem, Mr. *Edwards* holds; that God possesses eternal Life all at once: that Eternity is, to God, one standing permanent Moment. St. *John* is of another Mind, for he describes the Duration of God, by a *Succession*; by *was*, *is*, and *is to come*. "Grace be to you, and Peace, says he; from him who *is*, *was*, and *is to come*, Rev. 1. 4. 'Tis undeniable by any, but affected Wranglers, that here the Duration of God, his Continuance in Being, is distinguished by the threefold *Succession* (*was*, *is*, and *shall be*) which is common to all other Beings. Eternal Life possessed all at once, is one of the monstrous *Paradoxes*, which our Opposers maintain; for all that I see, merely from a Spirit of Contradiction: for it has no manner of ground, either in Reason or Holy Scripture. I desire to know of 'em, how the Duration of God,

God, is the less perfect ; because 'tis said to consist in a *Succession*, or what is the same, to be distinguished by *was, is,* and *shall be* : seeing 'tis confessed, on all hands, that he carrieth *all* Perfections, into every Succession of his Duration.

But is it not a Scandal, that some Unitarians of foreign Parts, have denied the Spirituality (or Incorporeity) of God ; his Omnipresence, and Omniscience : saying, and contending for it, that he is a *Body*, with such Configuration of Parts as Men have ; consequently, that he is in Heaven, inspecting indeed and governing all things, but by the Ministry of the several Orders of Angels ; and that he doth not foresee *contingent* Events ; but only such Events as are necessarily (not arbitrarily) produced by their Causes ? Doubtless ; but no more a Scandal to the Unitarians, than to their Opposers : for they are *Errors*, which some of the *Fathers* (even the most Antient, Learned, and Pious of them) have defended as Truths. Nay, it should seem ; they were sometime the prevailing Opinions, in some Places : namely, when the Anthropomorphite Doctrine was so zealously espoused ; that the Hermits and Cœnobites could not endure their Bishops, if they but suspected 'em of *Origen's* Doctrine, that God is a *Spirit, without Parts, or Passions*. And in denying the Spirituality and Omnipresence of God ; they must needs be understood, not to believe his (certain and absolute) Prescience, of *contingent* Events. About the Year 400, when almost every body concerned themselves in condemning, and departing (as far as possible) from the Opinions of *Origen* ; the Anthropomor-

phite Doctrine, and its Consequences, were the *Standard-Orthodoxy* of many Places, and were *Heresy* no where. Even St. *John Chrysostom*, at *Constantinople*, hardly defended the *Frates longi* from the Prosecutions of *Theophilus*, Archbishop and Patriarch of *Alexandria* ; who was a profest Anthropomorphite, and had expelled the *Frates longi* for adhering to *Origen's* Doctrine, of the Spirituality and Omnipresence of God.

But as I said, we not only dislike, but utterly reject the dangerous Doctrine ; that God hath a Body, is like to Man : together with its Consequences ; that he is neither Omnipresent, nor Omniscient. It may as well be said, he is not at all : nay this latter, tho the Anthropomorphites see it not, seems to be implied and included in the former. But we condemn not the *Schechinah*, or glorious Appearance of God in Heaven, which learned Men hold, neither the spiritual Body of Christ.

III. " I believe farther, concerning  
" God ; that there is no Distinction of  
" *Persons*, or *Subsistencies*, in God. And  
" that the Son, and Holy Ghost, are  
" not God : the former of them, being  
" only a *Man* ; the latter, no other  
" than the *Power*, or Operation of  
" God. That there was nothing of  
" *Merit*, in what Christ did, or suffered ;  
" that therefore he could not  
" make *Satisfaction* for the Sins of the  
" World.

But Mr. *Edwards* too much mistakes. The Question is not at all concerning three *Persons*, or three *Subsistencies*, in God : but whether there are three Infinite *Substances* ; three eternal *Minds*,  
and

and *Spirits*? We deny the latter, with the whole Catholick Church, against the *Realists*: We never questioned the former, *Persons or Subsistencies*; but only as *Persons and Subsistencies are taken for Spirits, Minds, and Beings*. Whoever denies this to be the true Faith, is (himself) a Heretick, and out of the Catholick Church. But of this, more hereafter, in my Reply to the Bishop of *Chichester*, and to the Bishop of *Worcester*.

But we say, Christ is only a *Man*; and the Holy Spirit, only the *Power* of God. No, we say; the Lord Christ is *God*, and *Man*. He is *Man*, in respect of his reasonable Soul, and human Body; *God*, in respect of *God in him*. Or more scholastically, in respect of the Hypostatical (or Personal) Union, of the Humanity of Christ, with the Divinity. By which, the Catholick Church means, and we mean: the Divinity was not only occasionally assisting unto, but was (and is) always in Christ; illuminating, conducting, and actuating him. More than this, is the Heresy of *Eutyches*; and less, we never held: tho we confess, that careless, or less accurate Expressions, may have been used by both Parties; of which, neither ought to take Advantage, against the other, when it appears there is no Heterodox Intention.

That by the *Spirit* of God, is sometimes meant (in Holy Scripture) the *Power* of God, cannot be denied: but concerning the three Divine Persons, we believe, as the Catholick Church believes; that they are *relative Subsistencies*, internal *Relations* of the Deity to it self. Or as the Schools explain this; Original *unbegotten* Wisdom or

Mind, reflex or *begotten* Wisdom, and the eternal *Spiration* of Divine Love. But we do not think these Terms fit to express that Sense.

But do you not say; "There was no *Merit*, in what Christ did, or suffered: and that he could not make *Satisfaction* for our Sins? He may for our Parts be *Anathema*, that teaches, or believes that Doctrine. We believe, that the Lord Christ by what he did, and what he suffered, *was*, by the gracious Acceptance of God, a true and perfect *Propitiation* for Sinners, that repent, and turn to the good ways.

IV. In the next Article, he makes us believe a great many things; as that "the first Man was not created in a *State of Uprightness*. As if it were possible, that Men in their right Senses, should think; the first Man was created a *Sinner*."

That "by his Fall, *Adam* did not lose *Righteousness* and Holiness, which are (part of) the *Image* of God. As who should say, that by being a Sinner, he did not sin, or become *unlike* to God."

That "*Adam's* Posterity have received no *hurt*, or *stain*, by his Apostacy. As if you should say; that neither his *bad Example*, nor the *Curse* that made the Earth so much less fruitful, was any *hurt*: and that the Rebellion of an Ancestor, no not against God, is no blot in his Family. I shall grow quite out of Conceit, with these Unitarians; if they say many more, such weak things. But in very deed, I imagine, Mr. *Edwards* had a mind to have charged 'em more home; when he does, we shall consider what to answer.



swer. I am of opinion, that in this part of the Article, he is somewhat ashamed of his own Doctrine: and that he feared to make himself, and Party, ridiculous; by a clear and distinct Representation of their Opinion.

That " Mankind, notwithstanding Adam's Fall, have by Nature an Ability to desire and embrace all spiritual Good; and to avoid all that is sinful or vitious. They are bold Britains. What, embrace all the Gospel-Precepts, by mere Nature: When 'tis not possible, so much as to know divers of them, but by Revelation Divine? And can they avoid too all that is vitious, by only Nature? In good truth, they are better, and stronger, by Nature, than ever I hope to be, in this Life, by the (super-added) Grace of the Gospel. But here again, he did not strike home; he intended more than he durst say: and he durst not say it, lest we should ask him; whether he believes the just contrary?

That " there is no need of the Spirit, to repent, believe, and perform religious Acts. 'Tis a serious Point. We answer with St. Paul; the Spirit HELPETH our Infirmities, Rom. 8. 26. But we judge, for all that; the Holy Scripture giveth no occasion to any, to turn Enthusiasts: and to resolve the whole Duty we owe, and must perform to God, and to our Neighbour; into preternatural Impulses, as if we were Machines, and not Men. Or Puppets, moved by invisible Wires; not Men, that act by their own Reason, and Choice.

That " Men are Righteous before God; not, by the Merit of Christ:

" but, by their own good Works. We answer, with all but Antinomians, and the more rigid Calvinists: the Merit of Christ is not reckoned to us, without our good Works of our own. But I am not certain, that the Calvinists or Antinomians would not assent to this Proposition, or not allow it to be Orthodox.

V. Another Branch of our Creed, according to Mr. Edwards, runs thus: " I believe concerning a future State; that the Souls of the Deceased have no Knowledge, or Perception of any thing: they are not sensible of any Rewards, or Pains; and their very Nature is absorpt.

That at Death, the Soul as well as the Body sleeps, was an Error of some of the most antient Fathers, as well as of some Unitarians. But neither of them said, as Mr. Edwards pretends, that in Death the very Nature of the Soul is absorpt: they both held, that there is a Resurrection of the Soul, as well as Body. But why does Mr. Edwards impute that Opinion to us; when he had read (for he quotes the Book) in the first Part of the Considerations on the Explication of the Trinity, what is our Sense of this Matter? The Words there, at p. 33. are these: " This Error was common to Socinus, with some of the Fathers. The learned Mr. D. Pinn has noted, in his Abridgment of the Fathers; that Justin Martyr, Irenaeus, Minutius Felix, and Arnobius, were in this Sentiment. There was no Reason to object this, to Socinus; as if it were a peculiar Opinion of his: much less to the English Unitarians, who never defended it; nor

"nor (that I know of) do any of  
"them hold it.

VI. He says next; "I believe we  
"shall not rise with the *same Bodies*,  
"that we now have: but that another  
"Matter or Substance, shall be substituted in their Place. I see, most of  
"our Opposers have affected to mistake  
"our Meaning; concerning the Resurrection of the Body: We hold nothing; that is singular in the case; we differ not from the Catholick Church, about it. We say with St. Paul, 1 Cor. 15. 35. *How are the Dead raised; and with what Bodies do they come?* ~~Then~~ *Thou sayest not the Body that shall be.* The Body that is raised, is not in all respects, the same that was committed to the Earth: in divers, perhaps in the most, it is. We rise not *Infants*, or decrepit old *Men*, or *lame*, or *deaf*, or any way *disordered*; tho' many to live, and so died. Nay, as to the *Passions*, resulting from the Complexion of the *present* Body; and therefore to be reckoned the Modifications (and as it were, Parts) of our Body: we rise not, with them; it is not the *same* Body, in respect of those *Passions*, that it here lived. For instance, some are (by Complexion) very cowardly, or pensive, or choleric, or jealous; the *Body that shall be* will not be such: it will be conformed to the Likeness of the glorious Body of the Lord Christ; that is, be freed from all (both external and internal) Imperfections. Furthermore, our present Body (Physicians and Philosophers say) is in a continual Flux: all the Parts of it, internal as well as external, continually decay; and are continually renewed. They

decay, by the Perspiration, that is continually caused by the internal Heat; and are continually renewed, by the Nourishment taken in, and converted into Blood, Spirits, Flesh, and Bones. 'Tis said by the Learned in these Matters; that no Man's Body is the very same, as to the *Matter* and *Substance* of it, this present Year, that it was the last Year, and will be the next Year: 'tis wholly new-built, by the Nourishment of the present Year. We say therefore, there shall be a Resurrection of the Body; and as some of the ancient Creeds spoke, of the *same Body*; as truly, and as properly, as *N. N.* is the *same Man* this Year, that he was one, or seven, or twenty Years ago. If Mr. Edwards requires us, to say more; he exacts more than the Church believes: for by the Resurrection of the *same Body*, the Church intends only; that 'tis as truly the same, as a Man (notwithstanding the Flux of his Parts) is now the *same N. N.* that he was seven, or ten Years past; yet not altogether the same, because inconceivably better: that is, without any external, or internal Deformities or Weaknesses.

VII. "I believe, that at the Day of  
"Judgment, Men shall not be required  
"to give an Account of their Actions;  
"the most flagitious Sinners shall not  
"be examined, concerning any thing  
"of their past Life: only they shall be  
"punished; and their Punishment is  
"this, to utterly cease, or perish, for  
"ever. The unquenchable Fire is nothing but Annihilation.

I do not know, that the Scriptures, or the Catholick Church, do require any to believe; that Sinners shall be

examined concerning their past Life, at the Day of the General Judgment. To what purpose, I pray? Doth the all-knowing Judge need to be informed, concerning the Particulars of their Guilt? If every Person is to be severally examined, concerning the Particulars of his transacted Life; the Day of Judgment will extend it self to many Millions of Ages more, than the whole Duration of the World, from its Beginning to its Consummation. It should seem, Mr. Edwards thinks, that because the Scriptures speak of the great Judgment by God, in the Terms and Language of Men, and of humane Judicatories; such as Trumpets, the Throne of the Judge, a formal Sentence, the Pleadings of the Guilty, the Answers of the Judge: that therefore in very deed, we are to expect such a Scene, at the Judgment by God, as at a common Assize. I conceive, on the contrary; that all such Expressions and Words, wheresoever they are found in Scripture, are not intended as real Descriptions: but as Comparisons, or Resemblances; by which, the Capacities of the Vulgar may be assisted, and their Affections wrought upon. All that is intended by such Expressions, is only this: that every one shall be so recompensed, at the Resurrection; as is worthy of the Holy Judge, and compassionate Father of the World.

But we hold, he saith; that the Punishment of the Wicked, is only *Ex-tinction*: their Life shall be destroyed for ever; by the (unquenchable) Fire, into which they are cast. Which Opinion, that it may look ridiculous, he words (for us); thus; "The unquenchable Fire is, nothing but *Annihila-*

*tion*. What the Scriptures have said, concerning the Punishment of the Wicked after the Resurrection, is not so clear; but that the Opinions of Learned Men, *Fathers* and *Moderns*, have been very different, about it. Some, (of which Number is *Origen*, the most considerable of the Ante-Nicenes) held, that not only wicked Men, but the very Devils, will repent, and reform, under the Punishments they endure: that therefore they will be pardoned; be admitted to a new Trial of their Behaviour, and may attain to Blessedness. These say, that Man being a reasonable, is therefore a docile, or teachable Creature; and it not looking probable, that the Wisdom of God will lose any part of his Creation, but will bring it to the *Perfection*, and upon that to the *Blessedness*, of which 'tis capable: therefore, what by Instructions, what by Punishments, and Encouragements, God will reclaim the Bad, will perfect and confirm the Good; and so in the long-run of things, be acclaimed the *Saviour of All*.

Others, among whom have been some (it may be, the most) of the foreign Unitarians, have thought; that the Righteous are rewarded with an everlasting Life of Blessedness; and the *impenitent Wicked* punish'd, by that unquenchable Fire; which will wholly destroy their Being. They believe, this is the Reason; why the Punishment by Hell-fire is called eternal. *Death* in Holy Scripture. But the more current Opinion, among all Denominations of Christians, is; that the Punishment of the Impenitent in Hell-fire, is called Death: not because it utterly destroys the Life of the Sufferer; but because 'tis



'tis a continual and endless Dying. The extreme Pains of Hell may well be called, an everlasting Dying, or an eternal Death; tho the Sufferer is never extinct.

I do not find any thing in the Books of the English Unitarians, concerning these Opinions; they may hold as variously concerning them, as the Christians of other Denominations. But if I may answer for them, by what I judge of 'em, by Conversation with 'em: I would say, We approve the Doctrine delivered by Archbishop *J. Tillotson*, in a Sermon before her late Majesty, of happy Memory, *March 7, 1689.* on *Mat. 25. 46.* which Sermon was printed by their Majesties special Command.

VIII. " I believe, as to Christianity it self; that every thing in it, is to be submitted to the Dictates of human Reason; and that there are no Doctrines in it, that are mysterious.

Neither of these was ever said, by any Unitarian; and all our Prints, more particularly those in the English Tongue, are exprels: that there are many things, as well in Religion, as Nature, that are far above the Capacity of the human Reason, to declare or understand the manner of 'em; or how they should be what, we either see, or are infallibly taught, they are. We never pretended, that the human Reason is the Measure of Truth; as Mr. *Edwards* and Mr. *Norris* charge us; so that what our Reason does not comprehend, we will not believe on any other Evidence whatsoever. We never said it, or thought it; we reject no Doctrines, but such as are contrary to Reason: and of that, I will speak fully, in the An-

swer to Mr. *De Luzancy*.

IX. " As to Divine Worship, I believe; it may be given to another, besides God: to Christ, who is but a Creature.

But we have disavowed nothing more, in all our Prints, than giving Divine Worship to any, but only God: that 'tis a marvel to me, that Mr. *Edwards* should impute to us, such a Doctrine; we have scarce an English Print, where we do not expressly oppose it.

Nor do we reckon of the Lord Christ, as but a Creature: I have said before, *He is God, and Man.* The Divinity doth so inhabit the Humanity of Christ; doth so exert in it, the most glorious Effects of Omnipotence and Omniscience: that if others have been called God, because they represented God; Christ is to be so called, because he exhibits God.

X. " I believe, Prayer was not required, under the Old Testament. The Lord's Day is a ceremonious Observance, abolished by the Gospel. There is no spiritual Blessing conferred in the Use of the Sacraments. Baptism is an useless Rite; and the Baptism of Children, altogether vain. There is no distinct Function or Office of Ministers, in the Christian Church: the very Lord's Supper it self may be administered by a private Person.

I think, Mr. *Edwards* is in the right, against those (if any such there were) who denied, that Prayer was a Duty or Precept of the Old Testament, and the Law; when he says, it is included and implied in the general Precepts of

Fearing, Serving, or Worshipping God. But he is as much out, in the next Article; that some have said, that the *Lord's-day* is abolished by the Gospel; for it was never taught by any. He meant, I suppose, that the *Seventh Day*, or Sabbath, is abolished: and I take it to be the Doctrine of the Catholick Church, that the *Seventh-day-Sabbath* was Ceremonial, and is abolished. It may better however be said, that the Sabbath is transferred, from the Seventh, to the First Day; than that 'tis absolutely abolished, or taken away. In short, the English Unitarians hold no private Opinion, about either the Sabbath, or the Lord's-day; but as well in Principle as Practice, concur with the Catholick Church.

It is too loosely said; that "there is no spiritual Blessing conferred, in the use of the Sacraments. For there is no Ordinance of God, but the serious and devout Performance of it, draws a Blessing on the Doer. For all that, many exceed, in ascribing to the Sacraments certain Powers and Energies, without competent Warrant from the Word of God. I do not know, that Baptism is any thing more than a *federal Rite*, by which we are initiated, into the Christian Religion; or the *Holy Supper* any thing more, than a *Commemoration of the Sacrifice of Christ*; offering himself to God, as an Atonement for repenting Sinners. I know not to what purpose so many superstitious Books are written; to teach People, how to prepare themselves for the *Memorial Supper*: when an honest Intention, and a reverent Performance, are sufficient both *Preparations*, and *Qualifications*, for, and

in all Gospel Ordinances. The Apostle says; "He that eateth that Bread unworthily, or unworthily drinketh that Cup, is guilty of the Blood of Christ; nay, eateth and drinketh Judgement to himself." But he also warns em, what he means by unworthily Partaking; namely, their not carrying for one another: and wishal, eating and drinking, with so little regard either to God or Men, that some of em made themselves drunk with the *Sacramental Wine*, while others could not so much as taste of it. Briefly, their assembling to this solemn *Commemorative Sacrifice*, was more like a *Carousal*, than a Celebration, of the Holy and Blessed Memory, of a dying Saviour. These were the Disorders, and Irregularities, concerning which they were to examine themselves; and thereby avoid an unworthy Communicating, and the Consequences of it.

We do not say, "Baptism is an *useless Rite*: or that the Baptism of Children is altogether vain. What the Wisdom of God has appointed to all Nations, is not to be esteemed useless; tho we our selves knew not the Uses of it: and it is Use enough, that this Sacrament is an *initiating Rite*."

Nor is it a good Exception, against this Sacrament's being continued still, that now People are Christians by Education: seeing there is the same Reason for its Continuance, as for its Institution; namely, a solemn, publick and formal Initiation, into the Religion of Jesus.

And this may in some sense be done in Infancy, by the Intervention of Undertakers, commonly called Godfathers; and how it can be done without

out 'em, I see not. But it is without all reason, that Parents should not be admitted to be Undertakers; when others cannot, or cannot easily be had. It were well, methinks, if the Minister and Church-wardens (together with the Parents) were obliged to be Undertakers *ex Officio*, or *ratione Officii*, by their Place and Office; and it were yet better, if the whole Church undertook for the Infants. Moreover, where *Infant-Baptism* is the Custom of the Church; *Confirmation* (or the Person's taking upon himself the Covenant and Promises, that were made in his Name, by his Undertakers) ought to be as little neglected as *Baptism*: nay the Person cannot be said, to be a complete Christian, or to be Christianly baptiz'd, till he is *Confirmed*; that is, has publicly taken upon himself, his Baptismal Engagements.

Lastly, As to that, "I believe there is no distinct Function or Office of *Ministers*: and the very Lord's-Supper may be administred by a private Christian.

I answer for my self, and the many Unitarians; there is a threefold Distinction of Church-Officers, by themselves modestly called *Ministers*: namely, Bishops, Presbyters (call'd Priests) and Deacons. The former were of *Divine Right*: the other of *Apostolical Institution* only; and that too (as appears from *Acts* 6. 3, 4.) not by any particular Inspiration, but merely on Motives of Prudence and Charity. These three Orders are of that Antiquity, and Universality; that as soon as, and wherever, Christianity was professed, the Churches were governed after this Form. A Form received among all the

Sects of Christians, as well as by the founder part of 'em, called the Church; till Mr. *Calvin*, in a *Case of Necessity*, introduced a new sort of Church-Administration. These are they, to whom only (except in *Case of Necessity*, such as the Reformation was) it belongs to administer the Sacraments; and to instruct and exhort publickly. But what makes a *Case of Necessity*, is a Question by it self; on which I am not obliged to enter: I wish the Church had not given, and may never give cause to the Unitarians; either by Exclusion, or Persecution, or unlawful Terms of Communion; to have recourse to Mr. *Calvin's* Expedient.

XI. "As to Moral Points, I believe that *Officious Lies* are lawful; the "Motions of *Concupiscence*, not vitious; idle or obscene Words, *Glattony*, Drunkenness, Riot, Luxury, and "impure Desires and Lusts, were not "forbidden till *Christ's* time. By *Officious Lies* are meant those *Falsities*, that do good to some, without doing any hurt to others. As when the Hebrew Midwives made *Pharaoh* believe, that the Hebrew Women were so quick, that they were (commonly) deliver'd of their Children, before the Midwife could come to them; and therefore there was not Opportunity to strangle their Children, as they came forth, from the Womb. So also, when *David* escaped from *Saul*, by the Contrivance of his Wife *Michal*; and *Saul* was therefore angry with his Daughter *Michal*: She said, *David* threatned to kill her, if she did not agree to, and assist his Escape. And *Jonathan* excused the Absence of *David*, by feigning that

that *David* had asked his leave, to assist at the yearly Sacrifice, made by his Family, 1 *Sam.* 19. 17. 1 *Sam.* 20. 6, 28, 29. *Exod.* 1. 19. To *Officious Lies*, belong also Compliments; very low Bowings, and respectful Carriage, towards Persons for whom we really have not the Kindness, or Regard, of which we make show by those external (and false) Significations. I think, it may excuse *Volkelius*, whom Mr. *Edwards* cites upon this part of his Charge; that the *Officious Lies* of the Midwives, of *Michal* and *Jonathan*, are related in Scripture, without blaming them: they are not censured by the Inspired Writers; they are told by the Prophets (*Moses* and *Samuel*) without the least Signification that they were Sins. *Volkelius* might infer from hence, that the Texts which forbid Lying and Falseness, are intended of such Lying as is hurtful, and prejudicial to another: and that what does no hurt, can be the Subject of no Law. To forbid what helps some, even to the saving of Life, or Goods, without any wrong or hurt to another; why should any Lawgiver forbid it? Notwithstanding, I think, Mr. *Edwards* says well; "If once such Doctrine is commonly taught, all Lies will be reckoned some way or other *Officious*"; and Truth and Sincerity will be banisht from the Earth.

"The Motions of *Concupiscence*, are not vitious or sinful. By *Concupiscence* is meant some unlawful Desire, or Inclination, arising in the Mind, but not consented to, or put into practice. Methinks, so far forth as such Motions in the Mind, are *involuntary*; they should rather be called Frailties, than

Sins: and the disapproving, and resisting them, shall be rewarded by God.

Concerning "obscene Words, Riot, Gluttony, Drunkenness, impure De-fires, not forbidden by the Law, and not strictly unlawful, till prohibited by the Gospel: We are not much concerned, in such a Dispute; it being confest on all hands, that they are forbid in the Writings of the New Testament. Notwithstanding, I wonder, that any should say, they are not prohibited in the *Mosaick Law*. Some of them were punishable with Death, by that Law: as Gluttony and Drunkenness, by the Law at *Deut.* 21. 20. Luxury, Riot, Lust, and such like, are contrary to the Good of a Man's Children, and of himself; or of his Neighbour, and the Commonwealth: and therefore are (*implicitly*) forbid by that Commandment, at *Lev.* 19. 18. which requires, that a Man should love his Neighbour, as himself. I do not love my Neighbour, as my self, if I am guilty of *Luxury* or *Riot*, by which my *Heir*, and the *Poor* are defrauded: or if I am guilty of *Ambition*, *Covetousness*, or *Lust*; by which I spoil, or grind, or wrong my Neighbour. Nay, *Lust*, *Riot*, *Excess*, *Covetousness*, do unfit us, and very much, for the Service of God, and for the honest and honourable Discharge of our Station, whatsoever that be, in the Commonwealth; therefore they are *implicitly* forbidden, by all those Commandments of the Law, that require either the Fear, Regard and Service of God, or the Welfare and Esteem of our Neighbour, or selves.

XII. " Concerning Magistrates, I believe, 'tis not lawful for them, under the Gospel, to inflict Capital Punishment (*Death*) on any Offenders, nor not on Murderers. This was the Doctrine, of divers of the Fathers, of the 3 first Ages; scarce any of them believed otherwise. Nay, they added, it is not lawful to go to War, as a Souldier; or to assist at Executions; or even to defend a Man's own Life, by any such resistance, as will take away the Life of the (injurious) Aggressor. The Reason they gave for this *last* was; that by killing a Person, who attempts to murder me, he is dispatched out of the World *without Repentance*, and therefore is certainly damned: but *the Christian* by being killed, loses only *this* Life; and enters upon a blessed Immortality. Some Unitarians have been of this mind; while others have written against the whole Doctrine. In short, it is not their Doctrine *as Unitarians*; for some of them have held it; while others (I believe the most) disallow it.

XIII. " Concerning some other Points, I believe, as the *Church of Rome* believes; for we agree with them, in several Points of Doctrine. What these Points are, he tells us at *Ch. 9.* from p. 201. namely that some things were said by our Saviour, by way only of Monition or Counsel, not of Command. That we Merit, by a good Life; and may be perfect. That all Sins are not damnable. That the Prayers of the Living may help the Dead. Nay the Author of the *Considerations, on the Explications of the*

*Trinity*, speaks favourably of Transubstantiation.

Let us begin at the foot of this Account. The Author of the *Considerations*, is no otherwise favourable, to the Doctrine of *Transubstantiation*, than by saying of it: "'tis only a *Philosophical Error*, or *Folly*; not an Impiety, page 21. And again, at page 22. "'Tis a *Mistake*, into which the Papists have been cozened, by the Philosophy of *Aristotle*. Would Mr. *Edwards* think, a Man favoured the Doctrines, in his Books; if he called them Mistakes, Errors, and Follies? Mr. *Edwards* finds Impiety, Irreligion, Atheism, and what not, in all Doctrines, and all Authors, he dislikes: *We* are not so dextrous. We sometimes think, that we spy an *Error*, or *Mistake*; and sometimes it seems so gross, as to deserve the Name of a *Folly*: but to call it Impiety, Irreligion, Abnegation of Christianity; how much soever Mr. *Edwards* delights in it, and makes it his constant Practice, as well in Preaching as Writing; we cannot approve the Example, it being always contrary to Charity, Good Manners, and Truth.

" The Prayers of the Living may help the Dead. There is no Example in Scripture, nor (I think) any solid ground in Reason, for such a Belief. Mr. *Edwards* quotes for it, but one Socinian Writer, nor is that Author positive, in the Case. He only says; " Those who believe a *middle State* of the Dead, do well to pray for them. That is, in case you suppose, besides Heaven and Hell, some *middle place*; where Souls may repent and reform; or where they have not yet received their Doom: it is Charity, to intercede by our Prayers,



ers, for them ; as much as we would for the Living. I believe, he is the only Writer of his Sect that can be charged with any such thing : but we have it (in Print) concerning a late Arch-Bishop of Canterbury, Dr. Sheldon ; that he prayed for the Dead, in his *daily Prayers*. But what one particular Man does, or says, ought not to be imputed to his whole Party ; and reported to the World as an *Article of their Creed*.

" All Sins are not damnable. A  
" Christian *may Merit*, by his good  
" Works ; and may be *perfect*. Merit and Perfection may be *truly*, or *falsely* said, of the Works and Life of a Christian Man ; according as you interpret the Terms, Merit and Perfection. Taking 'em in the sense, that Protestants use them ; no Man can merit of God, the infinite Recompences of Heaven, and of Blessedness everlasting : nor was any Man perfect, or without Sin ; but only that *Lamb of God, who taketh away the Sins of the World*. But Merit and Perfection are sometimes used in a *popular Sense* ; namely, for that (tho imperfect, yet) *sincere Obedience* to God's Commandments, to which God has graciously appointed the recompence of everlasting Blessedness in Heaven : and for *universal Obedience*, as it is opposed (not to Oversight and Frailties, but) to a *wilful Indulging* our selves, in particular Sins. In this Sense, every sincere Christian both merits, and is perfect. Yet I own, divers Unitarian Writers have spoke either too loosely, or too incorrectly on the Point of Perfection ; but they have been as much opposed, by some of their own Number. The same cannot be said, con-

cerning the distinction of Sin, into Mortal and Venial ; for our People are positive and unanimous, that as St. John words this Matter, *there is Sin, which is not unto Death*, 1 John 5. 16. God Almighty, they say, hath not appointed Hell-fire for our Frailties and Inadvertencies ; but for our *Contempts*, and *advised Breach* of his Laws.

" Some things said by our Saviour,  
" are Counsels, to such as would be  
" perfect ; not absolute indispensable  
" Commands, to all the Faithful with-  
" out exception. He quotes for this, an obscure Passage of one single Socinian Writer ; who never was espoused, in that matter, by any of his Party. We judge, the distinction of Counsels and Commands, is a great and very dangerous Presumption ; a Back-door, by which to escape from (almost) a Man's whole Duty. The two Doctrines of *Counsels for the Perfect*, and *probable Opinions*, will furnish the most profligate Wretch in the World, with Defences, for his very greatest Enormities.

" Lastly, after all I believe, tho the  
" afore said Articles are all necessary, to  
" make a Man a Socinian : yet the Belief of only one, is enough, to make  
" a Man a Christian : and that one Article is, that *Jesus is the Messiah*. In which, it is not included, whether he  
" be God, or Man ; or whether he satisfied Divine Justice for our Sins by  
" his Death : but only, that a Man of  
" Nazareth was ordained, and sent  
" of God, to be a Saviour. I see, all Mr. Edwards's Colts-teeth are not yet out of his Head ; he cannot forbear, dealing sometimes in Railery and Wit :  
but

but I must (seriously) desire him, to name me any Socinian or Unitarian Writer, that ever said; no more is required to make a *Christian*, but only that he believe, that *Jesus is the Messiah*. The Truth of the matter is this; Mr. Edwards has been lately very much foiled, first by a Learned Gentleman, then by a Divine of the Church of England, upon this Question: "Whether it be of the Essence of a Christian, as a Christian, to assent to more than this one Article, that *Jesus is the Messiah, sent by God to instruct and save the World?* They do not doubt, that 'tis a Christian's Duty, to learn (by degrees) all the other Articles of the Christian Creed, and to believe them; but if he hath attained, or (by occasion of *Impediments of any sort*, that were not caused by his own Negligence, or Perverseness) he can attain, to no more *Knowledge*, or *Faith*: yet this one Article doth make him a Christian. It doth not satisfy Mr. Edwards, that upon all the Points in question, they have declared themselves to be Anti-Socinians: he resolves for all that, they shall be Socinians; and this Opinion which they maintain against him, a new Article of the Socinian Creed. It may

be one way, he thinks, to reduce them to Silence; if he calls their Opinion, Socinianism: and if after that, they will not pull in their Horns, in his next Book it shall be Irreligion, or downright Atheism; or at least, Abnegation of Christianity, or Popery; his other Compliments to those, whom he is pleased to attack.

I have now answered, concerning all the Articles of our Religion, with Sincerity; without any the least disguise, or reserved, or unusual Meaning, or Meanings. And I am not sorry, that Mr. Edwards (almost) constrained us, to explain our selves, concerning these Points. For as unsincere and untrue, as his Imputations are; and as scurrilous, as his manner of representing 'em, and discoursing upon them, sometimes is: the Retortion (or Answer) here made, will be judged by indifferent and discerning Persons, to be home, and satisfactory. As to the Man himself, Mr. Edwards has been serviceable, to the common Christianity, by some learned Books; therefore I wish to him whatsoever Good, himself desires to himself; these Concertations between us notwithstanding.

*In Answer to the Vindication, of four Sermons, of his Grace, Archbishop J. Tillotson ; by my Lord the Bishop of Chichester.*

**HIS** Lordship's Preface is, for the bigger part of it, an angry Perversion of the Respects, paid to the Archbishop, and other Persons of Dignity and Learning, by the Author of the *Considerations*, through his whole Answer to them. But I doubt, as to that, we must always hold our selves content : for in the *Holy War*, against reputed Hereticks, what in poor *Laicks* would be censured as want of Urbanity, and Charity ; in *Ecclesiasticks* is the *Zeal of thy House*.

In one Place of his Preface, his Lordship objects to the *Considerer* ; that there was a time when *Paulus* and *Photinus*, Unitarian Archbishops, flourished : and their Followers abounded every where. Well, what then ? Why, he will tell it us, *as a Secret* ; they did not treat the *Trinitarians*, as Fathers their Children, but like tyrannical Judges. Violences and Outrages, Fire and Faggot, were in Fashion among them ; Bishops were deposed, exiled, and slain ; and the whole Roman Empire put into a Combustion, by these infamous Practices. His Lordship does well, to tell us this, *as a Secret* ; for 'twas never heard of, till he published this Vindication of the Archbishop's Sermons. I desire him, to name the Authors, from whom these Calumnies have been taken up : and because I am persuaded he has none to cite ; I will adventure to say, he cannot avoid the Im-

putation of too hasty taking up a Reproach. *Paulus* and *Photinus* were indeed, as his Lordship says, Unitarian Metropolitans. The former succeeded, tho not immediately, to the Apostle *St. Peter*, in the Patriarchal Chair of *Antioch* : The other was Primate of *Illyricum*. It is true also, what his Lordship adds ; that their Followers abounded every where. In the time of the first Nicene Council, or the Year 325. they had their Bishops and Presbyters, their Deacons and Deaconesses ; like other Denominations and Sects of Christians ; as is intimated in the 19th Canon of that Council. But they never were Persecutors ; but the persecuted. *Paul* and *Photinus* were both of them ejected, out of their Bishopricks ; *Paul* by a *Pagan Emperor*, at the instance of a Council of Heretical Bishops, who denied *Homo-usios* : *Photinus* by an *Arian Emperor*, at the Request of a Council of Bishops no less heretical ; for they contended for *Homoi-usios*. And for their Followers, the other Unitarians ; it never was in their Power, to be Persecutors : for they never were the prevailing Party, but always lived *sub Cruce* ; they cheerfully took up, and embraced the *Cross*, in hopes to inherit the *Promises*. Whereas his Lordship pretends, that *Fire and Faggot* were in fashion, when the Followers of *Paulus* and *Photinus* abounded, and (as he would have it thought) prevailed every where :



where : 'tis certain, *that sort of Church-Discipline* was not known to the Antients, whether Trinitarians or Unitarians ; it was not introduced till about the Year 1216, and was exercised first on the Albigenes, by *Dominic*, Founder of the Order of the Dominicans.

He concludes his Preface, that he will not ask Pardon, for what he has imputed to us ; that we have been great Persecutors, even as far as Fire and Faggot. And I answer, when he proves his Imputations, we will ask *his* Pardon ; and besides, will most willingly undergo any Penalty, or Shame, how great soever.

The Body of his Lordship's Book, is divided into two (very unequal) Sections : the first, concerning the Divinity of our Saviour ; the other, concerning his Incarnation. The Section concerning our Saviour's Divinity, is part of it laid out, in asserting the Authority of *St. John's Gospel* ; the rest, on some Texts (cited by the Archbishop) either for the Divinity of our Saviour, or for his Pre-existence. I will first say something *in general*, concerning the Blessed Trinity ; the Deity of our Saviour, and his Incarnation : and then, make Application of it, to his Lordship's Vindication.

### *Of the Trinity ; Divinity, and Incarnation, of the Lord Christ.*

I Am persuaded, that the Questions concerning the Trinity, the Divinity of our Saviour, and the Incarnation ; so long controverted, between the Church and the Unitarians ; are a Strife, mostly about Words and *Terms*, not of Things and *Realities*. And this Discovery is owing, to the Sagacity and Dexterity of the *English Unitarians* : who having (first) distinguished those that pretend to be the Church, into *Nominal Trinitarians* and *Real Trinitarians* ; or if you will, into *Trinitarians* and *Tritheists* ; they (next) prove their Agreement with the former of these, the *Nominals* ; and (then) that the *Nominal Party* is what ought to be called the Church. That the *Nominal Party* is the Church, is incontestably proved ; because their Doctrine, or Explication of the Trinity, has been directly (and

in Terms) espoused by *General Councils*, and the contrary (the Explication or Doctrine of the *Realists*) as expressly and directly censured and condemned by the same Authority.

The *Realists* believe, that the Trinity is three distinct infinite *Substances*, *Minds*, and *Spirits* ; all of them co-eternal, of like Dignity, Power, Wisdom, and all other Divine Attributes. And as to three such Persons being one God ; they say : " Because they im-  
" meate, or are (inseparably) *in one*  
" *another*, therefore they are called one  
" God ; tho each of them (distinctly  
" considered) is perfect God. Yet  
" this Perichoresis, Immeation, or In-  
" existence, is not such an In-being of  
" these three Spirits or Substances in  
" one another ; but that they really re-  
" main as *distinct* Substances, Minds,  
" Spi-

"Spirits, and Beings, as three Angels,  
"or three Men are.

But *the Nominals* abhor this, as perfect Tritheism; they see plainly, and proclaim it aloud to every body, that three infinite *Spirits*, tho as *Spirits* they may, and as *infinite* Spirits they must be supposed to inmeate (or inexist in) one another: yet they are no more made to be one God, by such *alternate Penetration*; than if they were at never to great a Remotion from one another. The Reason is; because notwithstanding their mutual Inexistence, neither their Understandings, or Wills, or other Powers, nor their Substances, become continuous or identified, but remain truly distinct, several, and divers. They are supposed indeed to be *in* one another; but as distinctly, and without Confusion either of their Substances or Powers: as three Angels (while they occupy the same Space, and exclude not one another) are. Or to use another, perhaps a better, Comparison; as these three Divine Spirits themselves, are *in* all things, in the whole Creation; and the whole Creation *in* them. Such an Inexistence as this, every one sees, is so far from making three (eternal infinite) Spirits to be one God; that we can possibly have no other Notion of three Gods. For what is the Conception that any Man has, or can have of three Gods; but this: *viz.* so many infinite Spirits, which so pervade or inexist in one another; that (notwithstanding) their Substances, Faculties, and Attributes, remain *distinct* and *divers*?

This is such a Reason, and so obvious; that *the Nominals* utterly reject, and with the greatest Abhorrence, the

Doctrine of three infinite Spirits; and explain the Trinity, or three (Divine) *Persons*, in a metaphysical way.

They say; we are not to conceive of the three Divine Persons, as we do of *created* Persons: the Conception we ought to have of *their Personalities*, or what they are as they are *Persons*, is as different from the Personalities of created Beings, whether they be Angels or Men; as the Perfections of the Divinity are superiour, to Human or Angelical Perfections. God is but one Being, but one Substance, Mind, or Spirit; with one only Will, Understanding, Energy, or Power of Action: nor are the Divine Attributes multiplied, or repeated in the Deity; for there is in God no more than one Omnipotence, Omniscience, or other Divine Perfection. It is only *God*, that physically and properly exists, as a vital Being, or a compleat Spirit and Mind: *the Persons* are only the Substance of God (his infinite, spiritual, and most perfect Substance or Nature) with the three Properties, to be of none, to be begotten, and to proceed.

Some are yet more particular, in declaring or explaining, what the Personalities and Persons are. These consider in God, first *original Mind*, or original Wisdom; this is the Person of *the Father*. Then, *reflex Wisdom*; even the *Logos*, or Wisdom, that resulteth from God's contemplating or knowing his own Perfections; or (what is the same) the perfect *Image*, that is generated or begotten, by God's knowing and understanding himself: which is called *the Son*. Lastly, the (immanent) Act of *LOVE*, by which God willeth or loveth himself; his *eternal Spiritation* (or

(or as it were, Breathing) of Love toward himself: this is named the *Holy Spirit*.

In short, the Trinity believed by the Realists, is *three distinct infinite and pre-eternal Spirits*; each of which is a perfect God: and all of them but one God, by their mutual Inexistence, or that they are *in one another*; but without Confusion, or identifying their Substances, or their Powers. The Trinity believed by the Nominals, is *one living eternal infinite Spirit*; consider'd under this threefold Distinction, Unbegotten, Begotten, and Proceeding; or *Original Mind* which is unbegotten, *reflex Wisdom* which is generated, and *Divine Love* which proceeds. Original Mind being unbegotten, is therefore named *the Father*; *reflex Wisdom* being (manifestly) generated by original eternal Mind, is called *the Son*; the *last* being a Spiration of God, has therefore the Appellation of Holy Spirit. And tho the Nominals use sometimes other Terms, in speaking of the Trinity; such as Modes, Relations, relative Subsistences: yet no more, or other is meant by them, than has been already said.

This Trinity of the Nominals is most directly (as I said) and explicitly affirmed, by divers *General Councils*; in whom only it is, to declare the Faith, and to pronounce what is to be deemed Hereby. And this also is the Explanation, that has been followed without any Variation, by all particular Writers, whether Reformed, or Roman Catholicks, or of the Greek (or Oriental) Church; since the Year 1215.

But if this be the Catholick Faith, as it certainly is; the Unitarians are as

found Catholicks, as any other Denomination of Christians whatsoever. They believe the Trinity before said; even "*one infinite spiritual Substance, with its three Properties, Unbegotten, Begotten, and Proceeding. One eternal Spirit, under the triple Distinction of Original Mind, Reflex Wisdom, and Divine Love. They approve of it, that the first of these being unbegotten, the second generated, and the third a Spiration; they be therefore called: Father, Son, and Spirit. Indeed the Terms Trinity, and Person, are unscriptural; but we accept them, according to the Explanation by the Church: that is, as the Catholick Church has (in the manner aforesaid) explained her self concerning the three Persons of the Trinity. We have therefore no Difference with the Church; but only with the Realists, who are a few English Writers, that have departed from the Doctrine of the Catholick Church.*"

It was a *strange Imputation*, on his Grace the late Archbishop; that he was an Unitarian: his Grace was a Realist. He understood by *Persons* in the Deity, not Persons in a metaphysical Sense; as the Nominals do, and as was before explained: but Persons in a physical Sense of the Word, or such Persons (namely, as vitally subsisting, and as really distinct) as three *Angels*, or three *Men* are. According to the Modes of Speaking, now in use; only *complete Beings*, not Properties or Faculties, or immanent Acts, are called Persons: and his Grace expressly declares, that he means by Persons, "*such Persons as we usually intend when (in common Discourse) we speak of so many Persons,*"

" or

" or such and such Persons. But let us, for avoiding Cavils, take his Sense in his own Words; he saith, p. 120. " Here I fix; that there are three Differences in the Deity, of which the Scriptures speak by the Names of Father, Son, and Holy Ghost; and farther, speak also every where of them, *as we use to do, of three distinct Persons*. Therefore I see no Reason, to abstain from the word *Persons*; tho I remember, St. Jerom desires (somewhere) to be excused from it. It is certain, that in *common Discourse*, or (as his Grace speaks) *usually*, we mean by three or more Persons, so many *complete Beings*; and if those Beings are *spiritual*, we always mean so many *Spirits*. As for Properties, immanent Acts, mere relative Subsistences, Modes; tho formerly (and properly) they were, yet *now* they are not called Persons; but are consider'd and spoke of, as only the *Affections of Persons*. It cannot therefore be denied to his Grace, that he was a Realist; the three Divine Persons (or the Trinity) according to him, are three such kind of Persons as are *usually meant* in common Discourse: namely, so many *complete Beings*; and because these Beings are infinite and spiritual, therefore three several infinite *Spirits*.

My Lord of Chichester having undertaken, to write a Defence of his Grace's Sermons; 'twere not unreasonable to suppose, that he espouses also the Archbishop's Notion of the Trinity. But however that be, we must put it to him, either to profess the Archbishop's Explication; which would commit him with the Oxford-Heads of Colleges, who have decreed it to be Hereby: or

to say, that by Persons in the Deity, he understands only three *Properties*, or *relative Subsistences*, consider'd with the Substance in which they are; and particularly *unbegotten Mind*, *reflex Wisdom*, and *Divine Love*; and then we desire much, to know, why he hath written against the Unitarians, who believe that Trinity as much as other Catholicks do.

I know not, whether it be necessary to take notice of my Lord of Sarum's (unlucky) Trimming, between the two Parties of the Nominals and Realists. He represents it, as a very inconsiderable Difference; that " some Trinitarians in their Explications of these Mysteries, so much adhere to the *Unity* of the Deity, that their *Trinity* seems unconceivable: while others assert such a *Trinity*, as seems inconsistent with the *Unity*. By the former of these, he means the *Nominals*; by the other, the *Realists*. He declares, that as different as their Explications are; their Religion is the same. Just (says he) as some Protestants believe the Consubstantiation; others, a real Presence; and others, only a figurative one: or as some believe, that the Decrees of God are grounded on his Prescience of future Events, while others think, that the Decrees of God are the fixed Causes of all Events; and yet this Dissent notwithstanding, the Litigants on both sides truly have the same Religion. *Bishop of Sarum's Letter, to Dr. Williams, p. 85, 86.*

I observe, that some Men overflow with Charity; and have a Catholick and boundless Latitude, in their Principles: but then they dispense both the one and the other, wholly by Motives  
of

of Policy. Sometimes (namely, when both Parties are powerful) they will comprehend the Pharisees, with the Sadduces; otherwhile the Breadth of a Philactery, shall be an intolerable Dif-  
 ferent : but the one and the other, as the Maxims of secular Policy, and the Air of Popularity, shall invite. His Lordship could afford to write a Pastoral Letter to his Clergy, against the Unitarians, as Hereticks, *whose Principles are destructive of the common Christianity*: but the Nominal Trinitarians, who hold neither more nor less than the Unitarians, differ so little (he saith) from the other Trinitarians; that they not only have the same Religion, but *they ought not to be, at all offended at one another*, p. 86.

But the Parties concerned, are of a very contrary Judgment to his Lordship. The Oxford-Heads declare, that the Doctrine of three infinite Spirits, Minds, or Substances, is *Impiety and Heresy*. Dr. Sherlock and his Fellow-Realists answer that, "What the Oxford-Heads have condemned, as Heretical and Impious, is the very Catholick Faith : and that this Decree or Declaration censures the Nicene Faith, and the Faith of the Church of England, as Heresy ; and expoles both, to the Scorn and Triumph of the Socinians. *Examination of the Oxford-Decree*, pag. 46. And who indeed, but he that wilfully shuts his Eyes, can avoid seeing it ; that to affirm but *one* infinite Mind and Spirit, and to say there are *three* such Minds and Spirits, is a Difference as weighty, as 'tis unreconcilable? They who say the former, and they who contend for the latter, can no more be said to be of

the *same Religion* ; than Paganism and Polytheism can be pretended to be the same with Judaism or Christianity. But what I chiefly insist on, is this ; that his Lordship being so indifferent, whether we hold *one* or *three* eternal and infinite Spirits ; yet he publishes his Invectives against the Unitarians, "as undermining (he saith) and ru-  
 "ining the main Articles of Christia-  
 "nity : while the whole that can be ob-  
 "jected to 'em, is, that they believe! (with  
 all the Nominal Party) *but one infinite and eternal Spirit*.

The Archbishop was of Opinion, that "the Trinity is three such Per-  
 "sons, as we *usually intend*, when in  
 "common Discourse we speak of Per-  
 "sons. Namely, compleat intelligent  
 Beings, distinct from every other Be-  
 ing ; not Properties, Relations, or other  
 Affections of Beings. My Lord of Sa-  
 rum, on the contrary, says expressly ;  
 "by a *Person* in the Trinity, is not  
 "meant such a Being, as we commonly  
 "understand by that Word : namely,  
 "a compleat intelligent Being ; but on-  
 "ly, that every one of the blessed  
 "Three, has a peculiar Distinction, by  
 "which he is different from the other  
 "two. The Bishop contradicting in  
 Terms, the Doctrine of the Archbishop ;  
 the latter believing three *such* Persons  
 of the Deity, as we *usually mean* by  
 Persons in common Discourse ; the  
 other denying expressly, that there are  
 any *such Persons* in the Godhead as we  
 commonly understand by the word Per-  
 sons, and particularly not three distinct  
 compleat Beings : it was very expedi-  
 ent, a necessary piece of Prudence,  
 that the Bishop (in the Letters he di-  
 rects to his Clergy) should endeavour  
 to



to possess 'em ; that his Difference with his Metropolitan, is a mere Trifle ; and that it matters not, whether we hold *three distinct compleat* (infinite) Beings and Spirits, or *one* such Being only. I am perswaded however, that there are great Numbers in the *Salisbury-Diocese* ; that cannot be so imposed on : they will see, that their Diocesan, in pursuit of the Principles laid down in his Letters to them, should have cautioned them against the Archbishop's Sermons ; not against the Unitarians, whose Doctrine perfectly agrees with his own. Saving that (with the *Oxford-Heads*) we believe it to be *Heresy*, to profess the Faith of more than *one* infinite Being, which is a *compleat Being* distinct from all other Beings ; but his Lordship holds it to be *indifferent*, whether we affirm or deny *three* infinite Beings and Spirits.

His Lordship proposed, to write with that Caution and Guard, that no Body should be able to attack him ; and by Trimming between the Nominals and Realists, to set up for a *Healer of the Breaches*, a Mediator of Peace. But the Event wholly fails him. He utterly disoblige the Realists ; by denying, in Terms, what the Archbishop (with all other Realists) had affirmed, in Terms ; and the whole Realist Party look upon as a Fundamental Article. The Nominals are as much displeased with him ; because he sets no Value on the Catholick Faith, but represents it as a very indifferent Truth, that may be as orthodoxly denied, as affirmed. The Unitarians complain of him, as having pretended to Principles of Latitude, and a true Catholick Charity ; but using neither, but perhaps as the turns

of Popularity, and Rules of secular Policy, ingage him.

But this was a Digression. Let us take up our Point again, that the Unitarians hold the Faith of the Catholick Church, or Nominal Party : that is, they believe but one eternal and infinite Spirit ; and as to three Divine Persons, they admit the Church's Doctrine (*viz.* that they are *relative Subsistences*, Properties of the Divine Substance) concerning them. They agree, that there are *three Distinctions* in God, which may be fitly called Original Mind, Reflex Wisdom, and Divine Love : the first unbegotten and Generating, and therefore named the Father ; the other Generated, and therefore (in the Language of Men) called the Son ; the third a Spiration, and therefore stiled the Holy Spirit. Whether you call these, Properties, Modes, Relations, Persons, relative Subsistences, or ought the like ; we will not contend with the Church : for it being agreed that they are not distinct *Beings*, *divers Spirits* and *Minds*, *several Subsistences* ; but *one* infinite Substance, Mind, Spirit, and Being, with one only Understanding, Will, and Energy ; it is plain, that the Unity of God is preserved ; and that the Terms used are only obsolete and odd, but imply no Fallhood, nor any real Innovation in Religion. And I say hereupon, that unless my Lord of *Chichester* will profess *three* Divine Beings, Spirits, Subsistences, and Minds, contrary to the Decisions of divers General Councils ; the Consent of Writers, since the Determination in the Council of *Lateran*, *Anno 1215.* and the late Decree of the University of *Oxford* : I say, if he will not

not contravene all these; neither ought he to have defended the Archbishop's Sermons, nor could he oppose the *Considerations*, that were not (for all that I see) written against the Doctrine of the Church, but the Error of the Realists.

As we accord with the Catholick Church, in the Article of the *Trinity*; so also in that of the *Incarnation*, or the Divinity of our Saviour. For when the Church says, the Lord Christ is God, when she worships him, invokes him, imputes to him the Creation of all things; and for all this, alleges Authorities, and Examples, out of Holy Scripture: nothing of all this is intended of his Humanity, or to his Humanity; but to the indwelling Divinity. In short, she means, that as the *Cloud of Glory*, in the Times of the Old Testament, was called God, and was worshipped, because God dwelt in it after an especial manner: so, and much more, may we call the Lord Christ, God and Creator, and the rest, because of the Godhead dwelling in him after an ineffable unexplicable manner, and without measure; but whatsoever of *Divine*, is said of him, is said merely in respect of the *inhabiting Divinity*, and not of the Humanity. The Communication of Idioms, as Divines speak, is merely verbal, not real: Christ is God, and the Creator, is worshipped and invoked, because of the Deity in him; for tho' these things are said of the *Man* Christ Jesus, they are said only in respect of the Divinity, and are intended only of that.

If any say, no Indwelling (or, as the Church speaks, *Incarnation*) in whatsoever manner or measure, can give to

such Person the Name of *God*; much less of Creator. So indeed *Nestorius* thought; and therefore refused, to call our Saviour *God*, or to ascribe to him either the Works or Attributes of God: and many learned Men have contended, that *Nestorius* was as rashly condemned, as he was (afterwards) barbarously used. Yet upon serious weighing the matter, it appears not necessary, to litigate about Terms and Words, on which the Authority that imposes them, puts an honest Sense and Meaning. The Church would never have obliged *Nestorius*, to call the Man Christ Jesus, *God and Creator*; but declaring at the same time, that tho' it is the *Man* that is called God, he is so called only in respect of the Indwelling of God in him: which Indwelling is after a manner so extraordinary, so abundant, or rather so ineffable; that Christians may with greater Right call him God, than the *Cloud of Glory* is so named, because of the Angel (in it) who represented God; or than any other Appearance of God (whatsoever, or in what manner soever) mentioned in the Old Testament. The Brightness of the *Cloud of Glory*, was only from the Power of the inhabiting Angel; yet because the Angel represented God, the bright Appearance between the Cherubims, was named *Jehovah* and God: How much more may the Lord Christ be so called, in whom the Divinity it self did dwell; not as a Man in his House, but as the Soul in the Body: that is to say, constantly illuminating, conducting, and actuating him; nay and exerting in him the most glorious Effects of Omnipotence, and Omnipotence, the principal Attributes of the Divinity? *2 Kings*

19. 15. *Hezekiah prayed, and said; O Lord God of Israel, which dwellest between the Cherubims: thou art God, even thou alone.* 1 Chron. 13. 6. *David went up, and all Israel, to Baalah; to fetch thence the Ark of GOD, JEHOVAH that dwelleth between the Cherubims, whose Name is called on it.* It cannot (I think) be denied, that here the bright Appearance between the Cherubims; because God was in it, tho only by his Angel, not by the Exertion of any miraculous Acts, by no Acts of Omniscience or other Divine Attribute; is named *Jehovah, God, and only God, or alone God.* The Church never required of *Nestorius*, to say, the Lord Christ is *Creator, or God*; without this Explication, *in respect of God in him*: which seeing *Nestorius* owned, and having the Precedent of the Jewish Church and Writers of the Old Testament, who called the Appearance between the Cherubims by all the Names and Titles of God; he needed not to have contended, but should have consulted the Churches Peace; for no words are to be refused, when the Authority that imposes 'em, interprets 'em to a sound Sense.

This is what the Unitarians believe concerning the Trinity; and concerning the Divinity of our Saviour, or the Incarnation. We have no Contest with the Catholic Church, concerning either of these: we do not indeed approve the Churches Language, or Terms, because they are *unscriptural, and liable to Heretical Interpretations*; but we embrace her whole Meaning and Sense.

1. The Church says, and we assent to it; that there is one only eternal (in-

finite and all-powerful) Spirit or Mind: and this Mind or Spirit, is what we call God, or the Divinity.

2. But whereas in God, the Church owns also a threefold distinction, which she calls three *Persons*, or more explicitly, *original unbegotten Wisdom*; the *Logos*, or begotten *reflex Wisdom*; the *Procession*, or *Spiration of Divine Love*: and these, for the Reasons above-mentioned, are also named *Father, Son, and Spirit*; three Relations, three Properties, Modes, and divers the like. We cry; remove your jargon, and give us only the Words of Scripture. The Church answers; No, you shall submit to these Terms, because as much as they seem improper, being now out of common Use; they were once as proper and apposite, because in common Use; and you admit the whole that we intend by these (antiquated) Words and Phrases. We submit.

3. Then, as to the Incarnation; or that the Lord Christ is God, and Creator, is to be invocated and worshipt: the Church professes, that this is said, or required, only *in respect of God in him*. How in him, is the infinite God commensurate to a finite Manhood? No, but *in respect of God in him*, that is, *Illuminating, Conducting, Actuating*, and (as much as Infinite can inhabit Finite) *dwelling in Him*, as intimately, immediately, and powerfully, as the Soul the Body. Nay, exerting in him the Divine Attributes, Omniscience or the *Knowledge of the Future, and of the Thoughts*, and Omnipotence or *Miraculous Actions*. If the Angel that only represented God, and the Cloud illuminated by that Angel, have all that  
often



often said of 'em, in Holy Scripture; that is wont to be said of, or to God: how much more, when 'tis for Peace; and with Liberty, of declaring your Meaning; may you call the Lord Christ, whatsoever they are called? Here again, we would willingly demur, as *Nestorius* did: but Charity and Peace are two such great Goods; that we will not Non-conform, for the sake of (*dangerous*) Terms, honestly explained.

It is by this Declaration of our Meaning, that all our Books (past or to come) are to be interpreted. We never intend to oppose any Body, in the Article of the Trinity; but the *Tritheists* (or *Realists*) who are Hereticks to the Church, as well as to us: nor in the Article of the Divinity of our Saviour, but the *Eutychians*, who make the *Communication of Idioms* to be Real, and not only Verbal; which is an Heterodoxy condemned in divers General Councils. When we oppose the Doctrine of the Trinity; 'tis only the (Chimerical) Trinity of three infinite All-perfect *Spirits*: when we deny, the Lord Christ is God, the Creator, may be invoked, or worshipt; we mean not this, of the *Divinity in him*, but of the Humanity. The inhabiting Divinity, or Christ in respect of God in him, is God over all, all things were made by him; and God is undoubtedly to be worshipt and invocated.

If his Lordship assents not to these things, he contravenes the Doctrine of the Catholick Church; and espouses *Philoponus*, *Joachim*, *Gentilis*, and *Eutychians*: but we do not in the least suspect that this Learned Prelate will dis-

own the Catholick Doctrine; or be of Party to Hereticks, that have been condemned by so many General Councils.

If any object to us, that as much as we now claim to be Catholicks; and profess to assent to the Churches Doctrine, tho we wish she would discharge her humanly-invented Terms and Phrases; yet we have been always disowned, and opposed, nay persecuted by the Church; and by that very Party of Nominals, whom we pretend to be the Catholick Church. I answer; there has been an unhappy Misunderstanding, between the genuine Members of the Catholick Party. The *Unitaries* (who dislike nothing, but the Liberty that is taken, to use any other but Scripture-words and Language, in declaring the Faith) and the *Nominals* (who also wish, that all would return to, and content themselves with, the Simplicity of Scripture) have pelted one another as Enemies: but upon such a gross Mistake, as the two German Cavaliers are noted for, in the beginning of the Reformation; who quarrelled, and challenged one another upon difference of Religion, one of them being a *Martinist*, and the other a *Lutheran*. I doubt not, that the Author of the Discourse concerning the *Nominals* and *Realists*, has convinced all Learned and Ingenuous Men; that Dr. S—th for instance, and Dr. Wallis, and other *Nominals*, had no more Reason to fall foul on the Unitarians, than the Lutheran on the Martinist: and the Misunderstanding between them being discovered to proceed from a Mistake of one anothers true Opinions; they ought now to own each other, as Brethren. If the *Nominals* are shy, of closing

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with us, and owning us for Orthodox ; we seek not their Patronage : and the common Opposers of both, the Rea-

lists, will always tell 'em ; that the Nominals and Unitarians differ just as the Martinists and the Lutherans.

*On the rest of his Lordship's Book ; and an Application of what hath been said.*

FOR the rest of his Lordship's Book ; one great part of the first Section is employed, in finding out Answers, to the Arguments of some of the ancient Unitarians : who pretended to prove, that St. *John* was not the Author of the Gospel, or the Revelation ; which now bear his Name. The Remainder of the Section, is an Endeavour to wire-draw the first Verses of that Gospel to a purpose (in my Judgment) very contrary to the true Intention of the Evangelist ; and to impress some other Texts, into the Service of the *Realists*.

The present Unitarians, whether in England or elsewhere, receive the Gospel of St. *John*, as his. But as Faith has degrees, or is not always such a Plerophory of Assent as to be without all Alloy of doubt : so we with, this Gospel had never been questioned ; and that the Reasons of the Alogians, who imputed this Gospel and the Revelation to *Cerinthus*, were incontestably falsified. We cannot take his Lordship's Answers, or Arguments ; as at all satisfactory : because his Reasonings are (oftentimes) very Inaccurate ; and because (as often) they are contrary to notorious Matter of Fact. For instance, who can bear it ; when he says : "*Cerinthus* taught, that *Christ* was a mere and a late-born Man : but St. *John* tells us, the WORD always was ; and came down from

"Heaven, and was made Flesh. There, fore *Cerinthus* could not be Author, of the Gospel of St. *John* ; without most plainly contradicting himself. For it is certain, on the contrary ; that *Cerinthus* never said, that *Christ* was a mere and late-born Man, but an eternal and impassible Spirit. In the Person of our Saviour, *Cerinthus* distinguished *Jesus* and *Christ* ; he called the Humanity by the Name of *Jesus* : but *Christ* or the WORD, according to *Cerinthus*, was a certain Divine and Impassible Spirit ; which descending on *Jesus* at his Baptism, dwelt in him, and forsook him not till the very moment of his Death ; when he cried out, *My God, my God, why hast thou forsaken me ?* Iren. Lib. 1. c. 25. I do not see, how this Account contradicts any thing in St. *John* ; whose Gospel the Alogians said was written by *Cerinthus*. But I will not dispute with his Lordship, about this matter ; for as I said, the Unitarians do receive that Gospel and the Revelation, as St. *John*'s : as they receive the Epistle to the Hebrews, the Epistle of St. *James*, the Second of St. *Peter*, the Second and Third of St. *John* ; all which were sometime doubted of, nay rejected, by divers Catholic Writers and Churches, but have at length been owned by the whole Church. Tho the Catholic Church now owns these Epistles, and some Chapters and Sections

in the Gospels; as written by the Apostles, whose Names they bear: yet not with *the degree of Assurance*; that she receives those Parts of Scripture, that were never controverted. The *Assurance* cannot be equal, where *the Grounds* of Assent are unequal: but the Grounds of Assent, to the Writings of which we are speaking, cannot be said to be equal; because in Matters whether of Record or Fact, what was *always* allowed and granted by *all*, is more authentick and credible, than what has been questioned, and even rejected by divers of the Antients (*Writers and Churches*) who were *Catholicks*. In short, concerning all Books, and Sections of Books, of the New Testament; sometime doubted of, by some of the Antients: the Unitarians acquiesce in the Judgment of the Catholick Church; and for the Reasons, given by the Church. As *first*; because tho they were questioned, and even rejected by some, *Writers and Churches*; yet it appears, they were approved by many more; by so considerable a Majority, that in a short time they were admitted by all. We see in *Epiphanius*, that even *Paulus Samosatenus*, and *Photinus*, received the Gospel of St. *John*. Secondly, because not only they contain nothing that is *certainly* contrary to the unquestioned Parts of Scripture; but they are written with the same kind of Spirit, that the undoubted Portions of Scripture are: there is a Likeness in the Thoughts, Expressions, and whatsoever else recommends to us the other Books of Scripture, as written by Apostles and Apostolical Men. These are sufficient Motives of Assent, and ought to prevail with us; tho there are

some Difficulties, not easy to be removed: we submit to the weight of these Arguments; tho we confess, that what has been alledged by the Alogians and others, is not despicable or ridiculous. To conclude, we receive, with the Catholick Church, the controverted Books; without censuring in the mean time, much less condemning those Antients, or Moderns, who were or are of another Mind.

What remains of his *Lordship's* first Section, is a Scuffle with *the Considerer*, on behalf of the Arch-Bishop's Explication of the first Verses of St. *John's* Gospel, and of some other Texts alledged by his *Grace*, to confirm his said Explication. To all which, I answer. There is no Form of Words, that were not conceived designedly to preclude all Exception, but is liable to cavi; nay our Lawyers scarce obtain their purpose, when in Deeds and Conveyances they employ the whole Art of Grammar, to ascertain the Meaning and Intent of the Conveyance or Deed: it is not therefore to be wondred at, that Persons, highly interested by their Education, Honour and Parties, *can* (and with some colour) interpret obscure or ambiguous Texts, to a Sense, not intended by the Original Author. If People are not disposed to be ingenuous; a little Wit, some Learning, and a long Practice in the Polemics, will enable 'em to maintain a Squabble till Doomsday, about the Sense of any (ordinary and familiar) Context. I do not think therefore, that the Contention between the Unitarians and the Realists, will ever be healed by that Pretence of either Party, that *theirs* is *the only Interpretation* or Sense, of which

which the litigated Texts are capable, in the Court of Grammar and Criticism. But towards a Coalition, it will be necessary to agree in some *common Principles*, *confessed to be clearly asserted in Scripture*; by Consonancy to which Principles, all otherwise *doubtful Texts and Contexts* of Scripture, and their *Interpretations*, shall be judged of. This Rule of interpreting, is very certain; none can distrust it, without supposing, either that the Sacred Scripture contradicts it self: or that the human Understanding is not capable of judging the Agreement, or the Dissonance of Scripture with it self. No Body, I believe, will say the former; that the Scripture contradicts it self: and if any say the other, that we cannot judg of the Dissonance, or Agreement of Scripture with it self; or of *particular Interpretations*, with *Principles* that are yielded to be found in Scripture; *all Disputation is at an end, on both sides*. But if the Rule be allowed, that some common agreed Principles are to be established; by which, all obscure (that is, all *controverted*) Texts must be interpreted: the Questions and Interpretations debated between us, being thus brought before the Bar of Reason and *common Sense*, will soon be judged of.

Is there *but one only God*? Or if this be a *Principle* of too much Latitude, and capable of more Senses: Is there more than one (numerical or self-same) eternal and infinite Spirit? meaning by one eternal and infinite Spirit; *one eternal and spiritual Substance, with one only Understanding, Will, and Power of Action*. If it be agreed, as a *Principle* manifestly laid down in Scripture, as well as certain in Reason,

that there is *but one such Spirit*; either we shall all presently accord, in interpreting this famous Context of *St. John*, and other obscure and doubtful Passages of Scripture: or our difference in interpreting it, or *them*, will no way affect any Article of our Creed: so that there will be no real Controversy left. The Unitarians are far from denying the Trinity of Divine Persons, the Incarnation of God, the Divinity or Satisfaction of our Saviour; provided that those Doctrines be interpreted to a Consistency, with this *Principle* of Holy Scripture and of the Catholick Church, that "there is but one infinite Spiritual Substance, with one only infinite Understanding, Will, and Energy. Or more briefly, thus; *but one infinite and eternal Spirit*."

Either his Lordship says, there is but one such Spirit; and therefore interprets the Term *Persons*, and the Words *Father, Son and Holy Spirit*, not to be so many distinct Spirits, but one Spirit distinguished by three *Relative Properties*; in explaining the Nature of which, the Church has always indulged some Variety and Latitude: and if so, we have no controversy with him, nor he with us; and he may (for us) interpret the first of *St. John*, and the other Texts on which he insists, as himself shall please. Or he saith, there are *three* eternal and infinite Spirits; and that the Divine Persons are so many spiritual Substances, Minds, and Beings: and if so, we shall to our Power defend the Doctrine of Holy Scripture, and of so many General Councils, as have decreed the Doctrine of *three Divine Substances and three infinite Spirits* to be Heresy. Let him therefore be pleased

pleased to speak out, and to declare himself categorically and explicitly; when we certainly know, what his Opinion is, we promise to take into Consideration, not only what he has written, but what he shall write, on the controverted Texts: till then, 'tis to no purpose to discuss what he has so generally and loosely discours'd; that we know not, whether he is for us, or against us. He cites, and enlarges on a great many Texts, to prove the Deity of our Saviour, *his Pre-existence*, and *his Incarnation*: if he means only, that our Lord Christ is God, and *did pre-exist*, in respect of his Godhead, that is in respect of God in him, as the Scriptures speak; and that God *did inhabit* after an extraordinary peculiar and unexampled manner in the human Nature of the Lord Christ, which the Church calls the *Incarnation of God*; the Unitarians neither now, nor in any time past did question any thing of this: they never intended to oppose the Churches! Doctrine, but only the Heresy of the Realists, viz. that

an (imagined) *Second Infinite and Eternal Spirit*, (for the Tritheists hold *three such Spirits*) was incarnate in the Lord Christ: and that God is a *Trinity of Spirits*, not of *Persons*, in the philological and physical Sense of the term *Persons*.

I meddle not therefore, with the rest of his *Lordship's* Book: no not with the Discourse concerning the *little Myseries* (as he fancies them to be) of the Tritheistick Scheme; and the *great ones* (as he represents them) of our System of Religion. For the Author of the *Considerations*, has so solidly established what he said on those Subjects, in the *Considerations* themselves: that there is no manner of Fear, that his *Lordship's* Bellows should blow out the *Sm*.

There follows a Letter of the Bp. of *Sardis*, to Dr. *Williams*, which we are next to consider: and it will give occasion, more fully to discuss all these great Points.

## PART



## P A R T II.

In Answer to my Lord the Bishop of Sarum, Monsieur De Luzancy, and my Lord the Bishop of Worcester.

*On the Letter of the Bishop of Sarum.*

**H**IS Lordship through this whole Letter, writes like one extremely nettled, very angry, and acted by a Spirit of Revenge. At length, the Cause of the great Offence he has taken, appears; at p. 98, 99. it is this. After having weighed what his Lordship says, in several Places of his Pastoral Letter; concerning the Divinity, the Incarnation, and Satisfaction of our Saviour; the *Considerer* concludes with this: that "he submits to his Lordship's whole Doctrine; which differs in nothing, from what the Unitarians ever professed, in all their Wri-

tings. His Lordship assures the *Considerer*; that he takes this, as the heaviest of all Imputations. And taking occasion at so great a Slander as (he pretends) this is; he hath thought no Hardness of Expression, and no Imputation either so scandalous or so dangerous, as to forbear it toward the *Considerer*. Whether Cause was given by the Letter, to say, that the Doctrine of it, is perfectly Unitarian; I will now examine, by an Induction of what is there said on the Points, in Controversy between us and the Realists.

*The Doctrine of the Pastoral Letter, concerning the Trinity.*

**W**Hen we speak of a Trinity, every Body knows; the Question is not, concerning the term *Trinity*, or *three (divine) Persons*: but concerning what we should mean by the word *Persons*, or *Trinity*. If you make the Trinity (or *three divine Persons*) to be only three Attributes of God; Wisdom, Goodness, and Power: as some do.

Or if you say, they are only *three external Relations* of God, to his Creatures; viz. that he is their Creator, Redeemer, and Sanctifier: as others have taught, and were applauded also for it. Or if the three Persons are called three relative Subsistences, relative Modes, or Relations: which are not so many distinct Beings, Spirits, or

or individual Substances; but only Properties, or Affections of a Spirit, Being, or Substance; as generally they are named, and described. Or (if yet more particularly) they are *original Mind, reflex Wisdom, and the eternal Spiritation of Divine Love*; as some of the Fathers, and the Divines of the Schools, have affirmed. Or if Men will in effect say nothing at all, but only name them *three somewhat*; or *the three*, or the *Holy three*: which are Words without any certain Sense. Hitherto, 'tis plain, there is no Controversy with the Unitarians; for none of these Explications of a Trinity, are any way contrary to the Unity of God, as believed by them: they themselves admit *all*, or *any* of these Explications. The Controversy of the Unitarians, with some that are called Trinitarians, but should be called Tritheists, is this: "Whether, in saying *three Divine Persons*, we should intend by the word *Persons*, so many *distinct Beings*; three spiritual Substances, in Number, tho called *one Substance* in respect of Sameness of Properties; three *Minds*, with so many distinct Understandings, Wills, and Powers of Action? Or to say all this, in Words understood by all; *three eternal and infinite Spirits*? He that affirms, or denies, any of these; doth (therein, and thereby) affirm, or deny all the rest. For instance, he that affirms three (distinct) spiritual Beings, affirms three *Minds*, and three spiritual Substances distinct and divers in Number; and he that denies the Divine Persons are distinct Beings, denies also they are so many Minds, Substances, or Spirits. This is not con-

tested; therefore let us see, what kind of Trinity *the Letter* teaches: whether it doth not expressly declare against that Trinity, which is denied and opposed by the Unitarians; and is the only Trinity, that it ever was in their Thoughts to oppose or deny?

At p. 96. he says: "By *Person*, in these Questions, is not meant such a Being, as is commonly understood by that word; namely, a complete intelligent Being, distinct from every other Being. He needs say no more; for if the Trinity of Divine Persons are not such *Persons*, as are commonly meant and designed when we use the word *Persons*; and if, as he farther adds, they are neither *distinct*, nor *complete*, nor *intelligent* Beings; what Contentions soever he may affect to raise, with the Unitarians; they will never have any with him, concerning the Trinity. They oppose no other Trinity of Persons, but such as are character'd to be distinct, and complete, and intelligent Beings; in a word, such Persons, as are commonly intended by the word *Persons*: which Trinity, we see, his Lordship expressly disavows. And 'tis certain, that so also does the Catholick Church; especially since the Lateran Council, Anno 1215.

In very deed, to be a true Unitarian, he needed only to say; that the Divine Persons are not three *intelligent Beings*, they are but *one intelligent Being*: for this being granted, the Unitarians have gained all they contend for; because by but *one Divine Person*, they mean but *one intelligent Being*. But when his Lordship adds, the Divine Persons are not *distinct Beings*; nor such Persons as we commonly mean, when we use the

word Persons: it is evident, that his writing against the Unitarians was a mere Act of Zeal. He is now got considerably into the Interests of the Church; and that it may appear (*to the Men of little Faith*) that he is a Bishop in Heart, as well as in Name: therefore he attacks, in one Book, all the Church's Enemies; without staying to be informed, whether they are Enemies indeed, either to the Church, or to himself.

Let us take another Paragraph, out of the (before-cited) Discourse to the Clergy; which will farther evince his Lordship's Syncretism with the Unitarians. Pag. 98, 99. "The Fathers in divers Places to express themselves, concerning the same Substance or Essence, as if they meant the same Being, in a general Sense; even as all human Souls are of the same Substance, that is, are the same Order or sort of Creatures. And they [the Fathers] seem to intitle the Divine Persons, to different Operations; not only in the Oeconomical way, but so that one of them does that, which the other does not. This indeed was easily apprehended, but it seemed directly to assert three Gods; which is very contrary to the most express Declarations, of the Old and New Testaments: in which, the Unity of God is so often held forth; that others took another way of explaining the Trinity, viz. by making their Foundation, that the Deity is one (numerical) Being. These latter observed; that the Sun, besides his own Globe, had an Emanation of Heat, and another of Light: which have different Operations, and all

"from the same Essence. Also that the Soul of Man hath *Intellection*, and *Love*; which flow from its *Essence*. So they conceived, that the primary Act of the Divine Essence, was its *Wisdom*, by which it saw all things; and in which, as in an inward WORD, it designed all things: this, they thought, might be called the *Son*, as being the *Generation* of the *eternal Mind*. While from that Fountain-Principle [eternal Mind] together with this inward WORD or Wisdom, there did arise a *Love*, that was to *issue forth*, and was to be the Soul of the Creation; but more especially to animate the Church. This was rested on; and was afterwards dressed up, with a great deal of dark Nicety, by the Schools: nay, it grew to be the universally-received Opinion.

Is this he, that writes against the Unitarians; and has no better Compliments for 'em, but *irreligious profligate Villains*? The World knows, what the Doctrine of the Unitarians, is; namely, that the Deity is one (numerical) Being; one Substance (not as some of the Fathers, who are therefore blamed by his Lordship, said, *one Substance only in a general Sense*, but) in Number, with one only Understanding, Will, and Power of Action: and this is what they call *one Person*; they deny the Deity to be three Persons in no other Sense, but of three numerical intelligent Substances. What now does his Lordship say? Why, that some of the Fathers indeed thought otherwise; they took the Deity to be three such Persons, that they are three (spiritual intelligent) Substances, not indeed for  
sort



sort or kind, but in Number, three distinct Beings that have different Operations : but, saith his Lordship, 'tis contrary to the most exprefs Declarations, of the *Old and New Testaments*. Again, he saith, *the universally-received Explanation of the Trinity*, and which is the Explication of the Divines of the Schools, is; that from *eternal Mind*, as a Fountain-Principle, have proceeded *Wisdom*, and *Love* : *Wisdom* is the first Act of *Mind*; and being as it were generated by *Mind*, is therefore called the *Son*. So that eternal *original Mind*, the immanent Act of *Wisdom* generated thereby, and the *issuing forth* (or *Spiration*) of *Divine Love*, are by his Lordship's exprefs Confession, what the Divines of the Schools (after *St. Austin* and other Fathers) have called the Trinity of *Divine Persons*, or *Father*, *Son*, and *Holy Spirit*. Nay, this is *the universally-received Explication of the Trinity*. But did the *irreligious Villains* ever oppose this Trinity, universally (as his Lordship says) received? Do they deny eternal *original Mind*; the everlasting immanent Act of *Wisdom*, generated by it; or the perpetual *Spiration of Divine Love*, proceeding from original *Mind*, and the inward *Logos* or *Wisdom*? He knows the contrary; he knows we are Brethren: for I hope, that himself believes *the universally-received Explication*. But then, why are we out of his Favour? why *irreligious Villains*, against whom and their Doctrine, 'tis so necessary to caution and instruct the (poor ignorant) Clergy of the Diocess of *Salisbury*? The Question, I doubt, can-

not be answered; but by saying: here his (fresh) Episcopal Zeal, for Holy Mother Church, in the Interests of which he is got to be a considerable Part, was by much too forward. As *Dr. Wallis*, who is a *Socinian* and *on half*, could publish I know not how many Letters, and Sermons, against the Socinians; aspersing also (in the most bitter, and false manner) the very Person of his Patriarch *Socinus*: So his Lordship, not expecting to be rightly informed of their Doctrine and Opinions, calls those *irreligious Villains*, who hold and maintain *the universally-received Explication*; and professes to take it as *the very heaviest of all Imputations*, when the *Considerer* said, in Terms of Respect, *the Unitarians submit to his Lordship's Doctrine*.

Methinks, no Man ever had less Occasion given him, to answer so unhand-  
somerly, I had almost said inhumanly, as his Lordship has done. It is easy to see, in the Air and Spirit of his Writing; that *the Considerer* (had he not affected the contrary) could have chose such Expressions and Terms, concerning his Lordship's Doctrine; as should have wakened, and drawn down upon him, all the Enemies he has in the World. The least of those many things, that a Person so well versed in these Questions, as *the Considerer* appears to be, could have said; the least and softest of his Imputations, might have been this: that his Lordship is not so Catholick, or Orthodox, in any of these (depending) Questions; as the Unitarians are. But let us go on.

*On the Account, given in the Letter, of the Incarnation, and  
Divinity of our Saviour.*

Concerning the Trinity of Divine Persons, his Lordship (we have seen) believes; they are not *complete*, nor *distinct* Beings; nor *such* Persons as are *commonly* meant, when we use the term Persons: we were best, he saith, to call them in general terms, *the three*; or *the blessed three*; and thereby silence all Opposition and Dispute. And for the term *Son*, he intimates at p. 99. "it doth not belong at all to any of the *three*; but only to our Saviour as he was the *Messias*. That is, as he was the *Man Jesus*. And hereby, he says again, *all the Speculations concerning an eternal Generation, are cut off*. This he says at p. 100. Agreeably to this (as I said, *more than Unitarian Doctrine*, for the Unitarians allow the *eternal Generation* of the *Logos, Son, or Wisdom*) he explains also the Incarnation, or Divinity of our Saviour. He makes the Incarnation of God in the human Nature, to be *such*, and to have *like Effects*; as God's inhabiting the *Cloud of Glory*, during some part of the Old-Testament Ages: for this *Cloud* was worshipped, he saith; and he might have added, *is called God*, because of God in it. But in his *Letter*, he contends; that the Indwelling of the Godhead in Christ, was a *vital Indwelling*, like that of the Soul in the Body; and not an *assisting Indwelling*, like that of Inspiration, or the Gift of Tongues, or of Miracles. This must be candidly interpreted, or it is the *Apollinarian Heresy*; con-

demned in so many General Councils: but I am persuaded, he meant no Heterodoxy by a *vital Indwelling*. He meant not, that the Humanity *lives*, by its Union with the Divinity; which was the Doctrine of *Apollinaris*: he intends only, that "the Humanity of the Lord Christ is *entirely* under the Impreilions, and Conduct of the Indwelling Divinity; and receives *constant Communications* of Light, and Impulse, from it. So I find him speaking at p. 107. And in the next Page, thus: "The eternal WORD assumed the *Man* into an inward Economy; so as *always* to illuminate, conduct, and actuate it. This is the clearest Thought, we can have of the human Nature's subsisting by the Subistence of the WORD; that is, of the Incarnation, or Hypostatical Union.

This is far enough, to be Orthodox: but the Unitarians believe somewhat more; they are a degree or two more Catholick and Orthodox. They believe indeed, with his Lordship, not only that God did *inspire* our Saviour; or so far communicated himself, that the Lord Christ wrought Miracles by the Virtue that was *always* in him, and not by a Power bestowed only occasionally and incidentally: but that our Saviour's Humanity was *constantly* illuminated, conducted, and actuated by God in him; and had *unsfading* Communications of Light, and Impulse, from the Divinity; he was *entirely* under

der the Impressions and Conduct thereof. Yet, as his Lordship also adds at p. 107. " still leaving to the inferiour Mind [to the rational Soul of Christ] *its own Liberty*, and all its natural Powers. And we reflect also on it; that 'tis with much more Justice and Propriety, that our Saviour is called God, on the account of such Indwelling of God: than *Moses*, or *Solomon*, or even than Angels themselves; who can be called *Gods* but only by Representation, or at most on the account of God's assisting, and inspiring them, as occasion hapned to require. But the Unitarians, as I said, believe somewhat more. They do not appropriate the Incarnation, to merely the WORD. They hold, that the whole Deity (or Godhead) dwelt in our Saviour; *all the Fullness of the Godhead*, as *St. Paul* speaks, and not only the WORD, *dwelt in him bodily*: Not that the whole Essence of the Infinite God, became commensurate to a finite Man; or

that there followed hereupon a real Communication of Idioms, as some have (heretically) conceived, which is in every deed a Revival of Eutychianism: but only as *God is every where whatsoever he is*; he is God, perfect God, in one Place, in any Point of Space, no less than in the whole interminable Extension of Place or Space.

This being the Unitarian Doctrine concerning the Incarnation, hypostatical or personal Union, and Divinity of our Saviour; always believed, and professed by 'em: his Lordship had no Reason, to snatch at so many Occasions of venting his Choler on the Considerer; as if he were in danger of losing his Bishoprick, by occasion of the Growth of Unitarianism; which he mistakes to be a Departure, from the Doctrine of the Catholick Church; when 'tis nothing but an Opposition, to the Heresy of the *Realists*. Of which this Prelate has made it appear, he has not the least Tang.

*Of the Satisfaction, as 'tis stated in the Letter.*

THE Unitarians differ somewhat, from some other Catholicks, in explaining the Doctrine of the Satisfaction; but they approve of his Lordship's Notions, concerning that Subject. There are two Accounts, given of the Satisfaction. One of them supposes; there was a Necessity, that an adequate Satisfaction should be made, to the Justice of God, for the Sins of Men: and that otherwise, God could not dismiss us of the personal Punishment, due by the Divine Law to our Sins. The other supposes; there was no Necessity, of

an adequate Satisfaction, on our Behalf: there being no such vindictive Justice, essential to God; whereby he is obliged to punish, unless a full Satisfaction be given for Offences and Offenders. The greater Number of the more learned Catholicks, whether they be Protestants or Romanists, hold the latter of these; as well as the Unitarians do: they believe, " It was neither necessary, nor (perhaps) possible; " that a Satisfaction should be given to " the Divine Justice, every way equal " to the eternal Punishment, of an infinite

"finite Number of Sinners. As my Lord of *Sarum* argues, at p. 35. "The Acts of Christ, tho infinite in Value, have not a strict Equality; with all the Sins of so many Men, every one of which is of infinite Guilt. He confesses hereby, that an adequate Satisfaction was not only, not necessary; but not possible in the nature of the thing: unless there had been as many Redeemers, not only as there are Sinners, but as there are Sins.

But let us consider, yet more particularly, what his Lordship's Doctrine is.

He saith: "The Lord Christ was loaded with all the ill Usage, that malicious Men could invent; he suffer'd inexpressible Agonies, both in Body and Mind; and last of all, was crucified. But in all this, he willingly offer'd himself, to suffer upon our Account, and in our stead: which was so accepted by God, that he not only raised him from the Dead, and exalted him on High; but gave to him, even as he is Man, all Power both in Heaven and Earth, and offers also to the World Pardon of Sin.

Of this Account of the Satisfaction, the *Considerer* said; the Unitarians have ever professed it. His Lordship (in the *Letter*) replies; that the Racovian Catechism, and the first Writers of the Socinians, expressly deny the expiatory Virtue of the Sacrifice of Christ, on the Cross: but he owns, that some Socinians are come off from that Error, and do own the expiatory Virtue of that Sacrifice. He adds; that Dr. *Outram's* learned Performance on this Subject, is universally applauded and acquiesced in: and all, he saith, may be satisfied

by Dr. *Outram's* Book, what is the Doctrine generally received in the Church of England. But as to the poor Wretch the *Considerer*, he is a Stranger, his Lordship pronounces, to the History of this Controversy.

His Lordship frequently discovers his great Passion for the *Considerer*, often bestows on him his (formed) Compliments: and this particular Compliment, I suppose, has the Property of most other Compliments; that is to say, the Speaker knows 'tis more than measure while he gives it for just measure. I shall leave him, and the *Considerer*, to their Monsigneurisms; and answer to the thing it self. Whereas he says, the Racovian Catechism denies the expiatory Virtue of the Sacrifice of Christ: 'tis so far from being true, that this Catechism calls the Death and Oblation of Christ, on the Cross, *Sacrificium piaculare*, an expiatory Sacrifice. As for the first Writers of the Socinians; whom also his Lordship accuses, as denying that the Sacrifice of Christ was expiatory: those first Writers, he may please to know, were the very Authors of the Racovian Catechism. This Catechism, which is an Abridgment and Defence of the Socinian Doctrine, was first written by *Smalcus*, and other first Writers and Preachers among the Socinians; and has been improved by continual Additions, till last of all it was published about 16 Years since by *Benedict Wissowatius*, with the Annotations of all the most considerable Writers of the Socinian way.

But the Unitarians must needs be glad, to hear his Lordship, who so well understands the History of this Controversy,

troverſy, refer us to Dr. *Outram's* Book; as an applauded and generally-received Performance, and containing the undoubted Doctrine of the Church of *England*, concerning the Sacrifice of Christ. For the Explication of the Doctrine of the Satisfaction, first hinted by *Gratius* in his Notes on his Books, *de Jure Belli & Pacis*, and (again) on the New Testament; and more fully explained by *Ruarus* and *Selichtingius*, in their Epistles: I say, the Explication of the Doctrine of the Satisfaction, by these leading Unitarians, is so plainly asserted, and so fully vindicated by Dr. *Outram*; that 'tis good News, that the Church of *England* (as his Lordship, and I believe very truly, assures us) doth not only universally receive, but applaud it. Dr. *Outram* was as much an Unitarian, in the Doctrine of the Trinity, the Incarnation, and the Satisfaction, as the Compilers of the Racovian Catechism: but to establish his Doctrine, he saw it was necessary, to set it on another Foundation; and to express it in other Terms, than *Socinus* and *Crellius* had done. He no more believed, that the Oblation of the Lord Christ on the Cross, was an adequate Satisfaction to God's Justice, for the Sins of Men; than even *Socinus*, or *Crellius*, did. Tho he contends that the Lord Christ underwent *penam vicariam*, i. e. a Punishment in our stead; which Expression, as it is intended by the more rigid Calvinists, was disliked and opposed by *Socinus* and *Crellius*; yet it never entered into his mind, that Christ so suffered in our stead, as to be considered by God as having our Guilt, or as undergoing a Punishment equivalent thereto. On

which two Points (and not on the Words in our stead, as his Lordship imagines) our whole Controversy with some others, especially the Calvinist Writers, turns.

In short, his Lordship, Dr. *Outram*, and other Catholick Writers who approve not the Notions of some School-Divines, and some rigid Calvinists, believe neither more nor less concerning the Sacrifice by the Lord Christ; than the Men of the Racovian way do. All these (alike) consider our Saviour, as well in the Sufferings of his whole Life, and in his extraordinary Agonies in the Garden, as in his Passion on the Cross, as suffering for us, and in our stead: his Life and Death had both of 'em the expiatory Virtue, which his Lordship thinks the Unitarians deny of both. And all these no less agree, against some Calvinists, and divers Metaphysicians who follow the Schools; that the Oblation made by Christ was not an adequate Satisfaction, to God's Justice, it was rather an Application to his Mercy. They agree, he did not so suffer, in our stead; as to take on him our Guilt, or to undergo a Punishment equivalent to our Sins: no nor to undergo Punishment properly so called; but only in a popular Sense of the Word Punishment. For Punishment properly so called, "is the Evil of Suffering, inflicted on a guilty Person, for the evil of doing: but the Lord Christ having done no Evil, nor being in any Sense a guilty Person; he cannot properly be said to be punished, but to suffer. And for the Suffering in our stead, this also is rather tolerable and passable, than proper; but it may be well admitted in this Sense, which is the Sense



Sense of the Catholick Church, viz. that " If the Lord Christ had not suffered ; we ( the actual Offenders ) " should have been punisht. Briefly,

his Lordship has imagin'd a Controversy, where there is really none : and while he is a Catholick, he must continue an Unitarian.

*In Answer to the Four Letters, by Mr. H. De Luzancy.*

To the Publisher.

S I R,

I Have read the 4 Letters of Mr. De Luzancy, against the Unitarians ; and as you desire, will make some Answer to them.

His Preface makes two Attacks ; telling them, 1. The Consent of the whole *Christian World*, must be a strong Inducement to a modest Unitarian ; to mistrust all his Arguments. To oppose all that has been, or is great and good in the Church of God, is too much for the most presuming Disputant.

The Case then, as Mr. L. states it, is ; one side has Argument, the other has Authority or Number. The Side or Party that has nothing but Argument, ought not to presume on their Reasons ; against the Authority of the whole World : or as he corrects himself, upon second Thoughts ; all that is great and good in the Church.

If Mr. L. has no better way, of deciding these Controversies ; how do I fear, they will never be ended. The Unitarians will surely deny, that all the *Christian World*, or so much as all that is great and good in the Church, is against them : they will pretend that themselves are a part of the *Christian World* ; and for great and good

they need not to say it of themselves, the Ablest of their great and good Opposers have often said it of them. They will say farther ; that in a Clash between Argument, and Number ; the whole World, and all that is great in it, when weighed against but one Argument, is, as if you had put nothing at all into the Scale : they will certainly abide by it, that Argument can be repelled by nothing but Argument ; as Diamonds are cut, only by Diamonds.

I advise Mr. L. who urges against us all the World ; to consider a little of this Passage, which he will find in a Treatise, in the 2d Tome of the Works of Athanasius. " They are to be pitied, " who judg of a Doctrine, by the " numbers of those who profess it. " Phineas, Lot, Noah, St. Stephen, " had the Multitude against 'em ; yet " what honest Man would not rather " be of their side, than of the World's ? " --- When you object to me, Multi- " tude ; you do but show the great ex- " tent of Wickedness, and the great " number of the Miserable.

2. His next Blow is ; that, " Faith " and Reason are two things : what " is the Object of Faith, cannot be " the

“ the Object of Reason. Nor is it suffer-  
 “ able to reject *the Belief of the Mysteries*  
 “ of the Trinity and Incarnation ; be-  
 “ cause *our narrow and corrupted Reason*  
 “ starts *Contradictions*, in a Subject so  
 “ much above our Capacities. It looks  
 “ indeed like Charity, but is certainly  
 “ an Inadvertence, to answer the So-  
 “ cinians in their own Way : that is,  
 “ to run with them upon the same  
 “ *false Scent*, of *reasoning on things*,  
 “ which we ought to believe, and a-  
 “ dore.

But in very Deed are Faith and Reason two things ; so that what is the Object of Faith, cannot be the Object of Reason ; as Mr. L. here affirms ? I had thought *Faith* had been nothing else, but “ *an Assent* given to Propositions or Facts, upon “ *reasonable Proof* made of them. And when the Apostle defines *Faith* to be *παραδοχὴν ἑνεργεῖς ἡ θεωρούμενην*, the Proof or *Demonstration* (or, as our Translation has it, *the Evidence*) of *things not seen* : he teaches, not only that the Object of Faith and of Reason is the same ; but that there cannot be Faith without Reason ; and that, *Faith is the Product of Reason*.

It is surely a very rash Proposition, that “ what is the Object of Faith, “ cannot be the Object of Reason. For hath Faith no other Objects, but either unintelligible *Mysteries*, or flat *Non-sense* ? All other things are the proper Objects of Reason.

The short of what Mr. L. advances, is ; the Trinity and Incarnation are *Scripture - Mysteries* : therefore if a thousand *Contradictions* be implied in the Belief of them ; yet we must believe

them, on the Authority of Scripture.

It is certain to me, this learned Gentleman does not believe, according to this loose Scheme. I crave leave, to ask him a few Questions.

Would he himself believe a *Contradictory Proposition*, or that so seemed to *his Reason* ; if he found it taught in Scripture ? Would he believe, that *One and Two are not Three*, if the Scripture said it ? Why does he calumniate Reason, the Light set up in us by God himself ; under the Names of *narrow and corrupted* ; when he himself would make this same narrow and corrupted Reason the Supream and last Judg of any Proposition, that seemed to him *plainly contradictory*, or *flatly impossible* ? Is there one Law for him, and another for the Unitarians ? Are the Unitarians obliged to believe *Contradictions*, while Mr. L. is exempt from that (absurd and impracticable) Law ? Mr. L. may pretend what he pleases, upon hope that we cannot look into the Recesses of his Heart ; but I will not accept any Man's *Oath* for it, that he would assent to a Proposition or Doctrine that seemed to him a *flat Contradiction*, if it were affirmed in Scripture. But if so ; if neither Mr. L. nor any Man else, will believe a Doctrine that seems to him to be *plainly Contradictory* : it follows that the Unitarians rightly require, that the *Contradictions* they find in the Notion and Belief of a Trinity, as 'tis stated by the *Realists*, be (tolerably) satisfied ; and that to *reason upon these Questions*, is not (as Mr. L. pretends) to run upon a *false Scent*.

This therefore is the first Question  
 F that

that I desire Mr. L. to resolve; *will he* believe a Doctrine, that seems to him to imply *manifest and incontestable Contradictions*, if such Doctrine or Proposition were indeed found in Scripture? Would he not say, that to establish the Credibility of any *Record* or *Book*, these two Qualifications are equally requisite: that it hath the external Attestation, of *sufficient Witnesses* to it; and the internal, of being *consistent with it self, and to confess and indubitable Truths*; that is, that it be free from Contradictions and Impossibilities? If this, or such like, is the Answer he would make, he must be content, to argue these Questions about the Trinity and Incarnation; not from Scripture only, but from Reason also: nay, from Reason chiefly, and ultimately.

Secondly, I ask, again; if Mr. L. will believe what seems to his Reason, a flat Contradiction, supposing it to be found in Scripture: yet does he advise us to believe *clear Contradictions*, that are *not clearly revealed in Scripture*? Three infinite and eternal *Spirits*, each of them (singly, and by himself) a most perfect God, and yet all of them (together) but one God; this seems to me, a most *clear Contradiction*: am I bound to believe it, if 'tis not *as clearly and incontestably revealed*, as 'tis *incontestably and clearly a Contradiction*?

Whatever Mr. L. may think fit to answer here, I judg that most People will be of: Opinion; that the Revelation for it ought to be most clear: so clear, that a fair and ingenious Reasoner will not contest the *Positiveness*.

and *Evidence* of the Revelation. But now the Texts, and Contexts, that are alledged, to prove *three eternal and infinite Spirits*, each of them a *perfect God*, are clogged (Mr. L. knows) with *abundance of Uncertainties*. 'Tis denied (he knows) with great Vehemence; by the ablest Critics of the Trinitarian Perswasion, that some of these Texts were originally so read, as they are now published in our common Bibles; nay some of them were not read at all, in any Bible, till 5 or 600 Years after the Decease of the Apostles, and other sacred Penmen. But whether *antiently* read, or *thus* read, yea or no; there is *none* of them but is most fairly capable of a Sense, consistent with the Unity of God, as 'tis taught by the *Unitarians* and *Nominals*, and is actually so interpreted by divers of the most allowed and celebrated Interpreters of the Church. Who sees not here, that to introduce and believe *Monstrosities*, on such a craz'd Foundation as this; is to give up common Sense, without a tolerable Cause for it: whenas indeed there can be no Cause so great, as may induce us to part with it? 'Tis to admit, and defend *Contradictions*, and that in a *capital Article* of Religion; when we need not: 'tis to sacrifice the clearest, and most important dictates of Reason; not to any Necessity, but to our secular Interests, or our Wantonness. From which, for my part, I desire to be ever clear.

Again, I would know of Mr. L. who so despises (*those poor Trifles*) Contradictions, and Impossibilities; and thinks them to be no Blemishes to Religion,

Religion, nor any Hindrances of Faith: whether, in sober Sadness, he believes, that a *contradictory*, either Proposition, or Doctrine, can be true? It seems to me, that *what is contradictory, is impossible*: and 'tis agreed, I think, by Divines of all Persuasions; that *Impossibilities and Contradictions* (whether they be Propositions or Facts) cannot be verified, by the Divine Omnipotence it self.

If a Doctrine or Proposition, that consists of *contradictory* Parts; such as, "three infinite Spirits, each of which is a perfect God, and all of them but one God; can be true: there will be no such thing as *Falshood*. For we therefore say, such a Doctrine or Proposition is *false*; either because 'tis an absolute Nullity; or because we perceive, that the Parts of it *contradict* one another, or they *contradict* some other Proposition or Doctrine, that is a certain and agreed *Truth*. If once 'tis granted, that two Truths may *contradict* one another; or what is the same, that contradictory Propositions or Doctrines may be both of 'em *true*; when shall any Proposition (but a mere Nullity) be yielded to be *false*? seeing (as I said) *Falshood* is nothing else, but a Contradiction to what is *true*. And if Propositions that imply Contradictions to one another, may yet both of them be true; they must both be true, while they are also both false: for while they contradict one another, and yet both of them are true; each denies the other to be true.

In short, I intreat Mr. L. to answer; would he believe a Doctrine said to be revealed in Scripture, which Proposition or Doctrine himself judged to be

a clear and certain Contradiction? Or if he would, yet are clear and incontestable Contradictions to be believed, that are not clearly and incontestably revealed; but are founded on Authorities of very disputable Credit and Verity, and most uncertain Sense; in the Judgment of some of the ablest (Orthodox) Criticks and Interpreters? And lastly, can a Doctrine, consisting of contradictory Parts, be true? is it Truth, or is it Falshood, that contradicts certain Truth?

I would not have Mr. L. to hope, he may elude the first and last of these Questions; by saying: that *real* Contradictions, or Doctrines that consist of Propositions *really* contradictory, cannot be true; but it may happen, that what shall seem to us, to our corrupted and narrow Reason, a Contradiction, is not so. As for Instance, three eternal Spirits, each (singly, and by himself) a perfect God, and all of them (together) but one God; seems indeed a Contradiction, to our corrupted Reason, but is therefore not a *real* Contradiction, because 'tis revealed in the Word of God.

For, 1. He says, "Three infinite Spirits, each of them a God, are all of them but one God: This is no *real* Contradiction; because 'tis found in Holy Scripture. Suppose now, he should also say; "Three finite Spirits, each of them an Angel, are all of them but one Angel. Is it not a Contradiction, in what Book soever Mr. L. may pretend to discover it? If this latter is a *real* Contradiction, so (of necessity) is the former: because the two Propositions, as to the *formal Reason of them*, are identically the

same; they differ only in their *Application*. One is falsely affirmed of God; the other, not more falsely, affirmed of an Angel: but the thing that makes them to be false, every one sees, is this; that concerning one and the same Subject, we affirm *different Numbers*, one and three. 2. Mr. L's only Elusion, to so much sound Sense as the Unitarians object to him, is; that human Reason is *narrow* and *corrupt*: and therefore we must not make it a Judge, of what is revealed in Scripture; but silently adore and believe the Scriptures, notwithstanding all the idle Clatter made by Reason, concerning Contradictions and Impossibilities. I answer;

*First*, If the Question were, concerning something that is *expressly* delivered in Holy Scripture; it might be plausibly alledged, that our *narrow* and (as Mr. L. pretends) *corrupted* Reason should silently submit, to the Revelation of God, infinitely wise. If it were said in *express Terms*, "There are three eternal infinite Spirits; and tho each of them is a perfect God, yet all of them are but one God; Mr. L. might colourably object the *Narrowness* of the human Reason, when Men offer'd to reject the express Declaration of God, as if it implied some obvious Contradictions. But the case is otherwise; it is this:

Some People require us to believe, "there are three infinite Spirits, each of them a God, and all of them but one God. It seems to us, a Belief *contradictory to it self*; and inconsistent with the *numerical Unity* of God, delivered every where in Scripture. To the first part of this Exception, that

the Belief propounded to us by some that (falsly) call themselves the Church, is *contradictory to it self*; Mr. L. answers: No Matter for that; for the human Reason is *narrow* and *corrupted*, and therefore must not be allowed to judge of what God has revealed to us, in his Word. We challenge this Answer of Mr. L. and others, of manifest Impertinence; because it supposes that we pretend to charge with Self-contradiction a Revelation or *Declaration of God*, and that we reason against something delivered *expressly* in Holy Scripture, which is the Word of God. If Mr. L. could show us the Belief he exacts of us, set down in *express Words*, in the Word of God; his Answer were just, and to the purpose: but seeing it is confessed to be only an *Inference*, that some Men draw from Scripture, Mr. L. in vain insists on the *Narrowness* or *Corruption* of the human Reason, by occasion of our denying what is only an *Inference* from Scripture. I do not think he will say, that the Reason of the Unitarians is narrower or more corrupt than their Neighbours; if not, what Trifling is it, to urge the *Narrowness* or *Corruption* of the human Reason: for if Mens Reason, being so narrow and corrupt as Mr. L. pretends, is not to be trusted in judging of, or arguing upon a Divine Revelation; may it not be as fallible in *drawing Inferences* from Scripture, as in *judging the Consistency or the Self-Contradiction of those Inferences*? Briefly, let Mr. L. show me these Words in Scripture; "There are three eternal and infinite Spirits: And again, these Words; three infinite Spirits, each of which is perfect God, yet all of them



" them but one God. He will say, he cannot show me these very Words; but there are in Scripture other Words; from whence those Propositions may be rightly inferred: and the human Reason is too corrupted and narrow; that it may be set up as a Judge, of what is delivered in the Word of God; whatsoever Contradictions or Self-Contradictions Reason pretends to find in the Doctrines of Scripture, it is too fallible (because 'tis both narrow, and corrupted) to be heard against the infinite Wisdom of God, speaking in his Word. We reply; let the human Reason be as corrupted and narrow as Mr. L. and others fancy it to be: yet still it will be as able and fit to judge, of the Consistency, or Self-Contradiction, of Doctrines or Propositions not expressly contained in Scripture, but only inferred by Reason, from Scripture; as it is to infer or draw those Propositions or Doctrines from Scripture. If Reason may not be trusted, to judge of Doctrines that are but only *Mens Inferences from Scripture*; it can as little be trusted, to frame or draw those Inferences from Scripture: its Narrowness and Corruption must be distrusted, as much in the one case, as in the other. If Mr. L. hopes to set aside the Contradictions, that Reason finds in this Creed, *there are three infinite Spirits*, &c. we claim it as our Right, to set aside that Creed, because 'tis only an *Inference* drawn from Scripture, by the human Reason, which is altogether corrupted (he saith) and extremely narrow. Does Mr. L. deny, that the Contradictions we find in this Inference which some make from Scripture, " There are " three infinite Spirits, each of them a

" perfect God, all of them but one " God; are *real* Contradictions, to the human Reason as we now have it? No; but he says, our Reason, because 'tis so narrow and corrupted, is not to be heard against God. Right; but we expect, it may be heard against Men: that is, concerning the Possibility or Consistency of mere *Inferences* made by Men, from God's Word. In a word; we contend, that the human Reason is as qualified, to judge of Inferences, as to frame them.

We insist upon this, as a full Answer to this usual Subterfuge; and great, nay only Defense of all our Opposers: We call every body to witness, that 'tis not only frivolous, but wholly impertinent. When they have declaimed never so long, upon the Corruption and Narrowness of the human Reason: if it may not be a Judge of Inferences from Scripture; neither should it presume to make, contrive, or draw any such Inferences. Our Opposers dare not say this latter; therefore neither can they, with Consistency to themselves, say the former.

But because this is a famous Topick; I will say something farther upon it.

Secondly; When they infer Doctrines from Scripture, which, by their own Confession, imply manifest Contradictions; that is, seem to our Reason as it now is, to imply manifest Self-Contradictions: and these Inferences, when once made, become so sacred with 'em, that they must not be judged of, no not by that human Reason that made 'em. I say, when this is the case; do they not say hereby, that very Reason is *insensible*, which in the same Breath they decry as *corrupt, nar-*

row, and *unable of making a right Judgment?* The Doctrines *inferred by Reason*, from the Word of God, are certain and sacred; they say: but when the (malepert) Unitarian offers to examine the Consistency or Possibility of those Doctrines, which Reason *inferred from Scripture*; all on the sudden, they surprize us with a contrary Pretence, that Reason is *narrow and corrupt*, and therefore has no Right of Suffrage in things of this nature; they are above Reason, not to be judged by it. Methinks, there cannot easily be a more apparent Contradiction, than this very Defence of our Opposers, implies: they give, and take back, in the same Cause and Thing. They exclude Reason, from a bare Suffrage; and yet make it a Judge: they allow it to stamp an infallible and sacred Character, on the Inferences it makes; but will not permit, it should re-examine those very Inferences; or should review, its own Acts, to see whether they are consistent, yea or no. Reason, according to them, is all Eye; and at the same time, 'tis Cimmerian, or Egyptian Darkness. When 'tis wire-drawing Doctrines from Scripture, its Deductions are as sacred and certain, as their Divine Original: but it loses all its happy Dexterity and Ability, so soon as it presumes to re-examine those Deductions, whether they are consistent with themselves; or are truly made.

But this *once more*. How strangely has the Divine Wisdom dealt with Men, in the Hypothesis of these Gentlemen? He requires us in *his Word*, they say, to believe "there are three  
" eternal and infinite Spirits; and that

" tho each of them is a perfect God,  
" yet all of them are but one God: but he has set up in us another Light, even *Reason*, that shows us the quite contrary; namely, " That there can  
" be but one infinite all-perfect Spirit;  
" and that if there were *three* such  
" Spirits, there would be *three* Gods,  
" and not one only: that is, he requires us, by the written *outward Word*, to believe; and by the *inward Word*, to disbelieve: he employs the Authority of his *Revelation*, to tell us one thing; and makes Faith impossible, by *clearly showing* us the contrary by *Reason*. It is a most certain Truth in *Heaven*, they say; what on *Earth* seems an over-grown Absurdity; the most dangerous, as well as the flattest and most obvious Contradiction.

I grant, Divine Revelation is infallible; and the human Reason sometimes fallible, by Accident: as when it makes too much haste, in judging; and when it soars to Objects, that are above it. But it has always been held, that the Veracity of God is concerned in it; that *our Faculties should be true*, and be able to *judg truly of what they distinctly and clearly perceive*. And if this be denied, the Doctrine of our Opposers is upon no better bottom, not only than ours; but than the most Chimerical Fignments, that Fancy or Invention can advance. They can have no degree of Certainty, in the *clearest Inferences* that Reason at any time makes, either from the Nature, or Revelation of God; and consequently also, not of their Trinity of the three eternal and infinite Spirits: there will always lie this Exception; that the Deductions made, are indeed *clear and distinct*, but

but they are concerning *Objects*, above the human Reason.

Besides, it ought to be consider'd; that how much soever an Object may be above us; yet the things affirmed, or denied concerning it, may lie within the Sphere of Reason; and be as subject to its Cognizance, as any other Matters are. God is infinitely above me; I am infinitely far from knowing all that God is: but if I am taught either in express Terms, or in Words that imply it, that there are three Gods, and not one only; I can as easily judg of those Words and Expressions, and as certainly, as if they were said of a finite Being. I can as certainly know, that to say three eternal and all-sufficient Spirits, or to say, three Spirits, each of which is a perfect God; amounts to this, or implies this, there are three Gods, and not one only: as I can know, three Angelical Spirits, or three human Beings, implies or amounts to this, three Angels, and three Men.

The mere Sublimity of an Object, doth not annul, or so much as weaken the Certainty of those Affirmations or Negations concerning it; that are common to such Object, with other Objects that are the proper and immediate Subjects of Reason. If the Definition of God, even this, an eternal and all-perfect Spirit, is multiplied, by our saying, three eternal all-perfect Spirits: We thereby as truly, and also as plainly and certainly multiply Gods; as when we multiply the Definition of the Sun or Earth, or other created and finite Beings, we thereby multiply Suns and Earths. In a word, Propositions that are eternal Verities, are also infi-

nite Verities; and are as much a Rule, by which to judg unerringly concerning an infinite Object, as concerning a finite.

As for the rest of Monsieur De Luzancy's Book, or four Letters: I know not, whether we are concerned in it; till I know more certainly, in what Sense he holds a Trinity of Divine Persons, and the Divinity and Satisfaction of our Saviour. He pretends to examine the late Prints of the Unitarians. Those Prints are of two sorts, or have two Parts; one part of 'em contains the Arguments from Holy Scripture, or from Reason, which evince the Unity of God, by which we mean, that there is but one all-perfect Spirit: another part considers the Texts of Scripture, that are objected by some, against the Belief of the Unity of God; or for a Trinity of all-perfect Spirits, that is, a Trinity of Gods. To the Prints, or Parts of Prints, of the first sort; Mr. L. has said nothing at all: What he has said upon the other part of our Books; tho we do not approve of it, yet we might admit (or tolerate) his Interpretations, if we certainly knew (as I said but now) what kind of Trinity he holds, and in what Sense he believes the Divinity and Satisfaction of our Saviour. If he directly says, the Meaning of his Interpretations, is; that there are three eternal Minds, three infinite Substances, three all-perfect Spirits: his Doctrine is condemned in terms, as heretical and impious, by the late Decree of the Heads of Colleges at Oxford; in which University, if I mistake not, he was once a Student. And if by the Divinity of our Saviour, he intends; that the second

cond of three infinite Spirits became incarnate in the Humanity of Christ; or that the Divinity was so incarnate, that there followed a *real* (and not only a *nominal*) Communication of Idioms: it is *doubly* heretical. For the Catholick Church owns but one infinite Spirit. And for a *real* Communication of Idioms, whereby God (actually, physically, or properly) became a particular Man, or a particular Man *really* became God Almighty: 'tis the Eutychian Hæresy, condemned in so many General Councils. He is also an Eutychian, if he pretends; that when he finds, or thinks he finds, that our Saviour (in Scripture) is called *God*, has an *Omniscience* or *Omnipotence*, or an *Omnipresence* attributed to him, or is said to have *created* or *made* all things: I say, he would be an Eutychian, if he pretended to ascribe these things to the Person of our Saviour, in any other Sense but this; *to God in him*, i. e. to God, who did inhabit after an ineffable manner, in the Humanity of Christ. As to the *Satisfaction*; if he will have it, that Jesus Christ made an *adequate Satisfaction*, and therefore (in Equity) *not* *refusable*; to the Divine Justice, for the Sins of Men: he were best to consider the Computations of the Bishop of Salisbury, to the contrary. For us, we believe, with the Catholick Church; that the Lord Christ did *truly satisfy* Almighty God, for the Sins of Men; not by paying our Debt, to the Divine Justice, but by

his unblemish'd and perfect Life, his willing and exemplary Death; the which, the *Mercy* of God accepted, on our Behalf, tho it was a *refusable Payment*.

This, Sir, is what I thought needful to be sent to you; by way of Remarks on Mr. L. his four Letters, which he was pleased to publish, against the Unitarian Prints. He has written after a civil and obliging manner: I own, that he may claim it as his due; that we be ready upon all occasions, to make to him like Returns. Whether it were his Prudence; or his Candor, or both; he was not (I see) willing to lose the Esteem of his Erudition, and Wit; by a snarling, fordid, and clownish way of Writing; against us. It may be, he consider'd; that Generosity, and Gallantry, in this kind, is not only no Blemish or Hindrance to a Writer, but serves to recommend his Performance to his very Opposers, as well as to his Party and Friends.

Whereas he blames some of our Prints, as deficient in point of Respect to some of our Antagonists; he should first have read the Books, to which those Prints make answer: he would have seen, there was a Provocation given; that we could not, with any Prudence, but take some notice of it. For it cannot escape a Man so discerning as Mr. L. is; that there is a *Patience*, which is the Vertue of a Christian: and there is also a *Patience*, which is the Vertue of an *Ass*.

*On the Vindication by the Bp. of Worcester.*

**A**ND I have read, Sir, as you also desired, the new *Vindication of the Doctrine of the Trinity*, by the Bp. of Worcester. I think, what a Man can say of it, who would speak in short, is; "He has heartily chode with the Socinians, for the *Terms*: "and has entirely yielded the things, "in question; to the Unitarians. He is such another Anti-Unitarian, as our Father Wallis is an Anti-Socinian; who made himself famous, for almost a whole Year, for his *Vindication of the Athanasian Creed*, and his *Letters and Sermons against Socinus* and the Socinians: and has been as remarkable ever since, for a Discovery made upon him; that himself is wholly Socinian, in those very Sermons, Letters, and Vindications that he opposed to the Socinians.

"*Tis a Mystery this*, that Men who give up Dr. Sherlock; nay argue professedly against him, and his Hypothesis of three infinite Substances, three All-perfect Minds and Spirits: 'tis, I say, a *Mystery*, that they should write Vindications also against us; who are in no other Heresy, as to these Matters, but "the Heresy of one infinite Substance, one Eternal, All-perfect Mind and Spirit. Perhaps Father Wallis's Opposition, was the Effect of weakening Age; but his Lordship is not superannuated, and he has read our Books, and (particularly) makes divers Quotations out of the *Discourse concerning the Nominal and Real Unitarians*: where our Consent with the

Catholick Church, in the Articles of the Trinity, and the Divinity of our Saviour, is declared, and cleared. There was therefore some other reason, why the *Catelines* fall to work against the *Cethegi*; and 'tis no hard matter to guess at it, nay to ascertain it. But of that, hereafter.

The Structure of the *Vindication*, is in the Form and Way of modern Sermons, of the *present* Mode and Cut of the Church; of all others, as some think, the worst. The Speaker openly professes his Method; that he will prove first, then Secondly, Thirdly, then Fourthly, and Fifthly. After this Declaration, comes the Subdivision (or new Divisions) of these Firsts, Seconds, Thirds, &c. and Lastly; that well-known, "And now Beloved, *First of the First*. Men of Wit pretend, it is not Method, but Confusion; for these Firsts, Seconds, Thirds, having their Subdivisions into other Firsts, Seconds, Thirds; and they again (most commonly) into farther Underling-Divisions: about the middle of a Discourse, but especially toward the end of it, the Hearer or Reader is quite lost; he knows not what Second, Third, or Fourth is meant; or on what part of the Subject, the Speaker (or Writer) now is.

But of all Imperfections, Obscurity (when a Doctrine is to be explained, or a Point to be argued) is the most offensive and ungrateful. When a Man enters into most of the Books of the true Unitarians: the Subject is so clear



of it self, that it seems, as if one came into a well-furnisht Room, hung round with radiant Lights; which show every thing in it, very distinctly, and very agreeably. A Man sees, perfectly, every Object; and with this Advantage, that the clear Light about it, shows it more lustrous, and more pleasing. But on the other hand, the Books (whether they be Answers, or Attacks) of the *Men of superiour Learning and Wit*, as his Lordship compliments himself, and Friends, at p. 45. of his Preface; bless me, how like old German Monastries, or Inquisition-Prisons, do they look! such is the Intricacy of the Subject. How dusky, dim, and dark, are the Rooms, and Passages? Between Obscurity, and Ruggedness, a Man cannot forbear, to hug himself; so soon as he is got out: and while he is within, he can discern nothing; or however, not with ease to himself, or Satisfaction in the thing. I cannot but complain, that his Lordship's Vindication, is somewhat of this Nature; for tho' it has much of that same *superiour Learning and Wit*, yet when he argues, or answers, but especially when he explains; I do not take his meaning, under two or three Readings. And when I have strained my *Jawes*, and hazarded my Teeth; to break the Shell: most commonly, it proves nothing but a Shell; that I am tempted, to renounce *Nuts* for ever.

As to the Contents of his Book, he shows; that neither Antiquity, nor Reason, nor Scripture is at all for us;

they are all against us. He has, up and down, some Offers, at an Explanation of the Trinity; *the which, we thoroughly approve*. We judg him to be as Catholick and Orthodox in that matter, as any of our own number. Tho' he has called us as many Names, and imputed as many bad things to us; as Dr. Wallis himself (whether in his Letters, or Vindication) did: he is, for all that, no more our Enemy in *Doctrine*, than Father Wallis himself is, or than our Brother S---th. Farther, he takes up the Quarrel between Dr. S---th and Dean Sherlock; he shows, that they are both of 'em good Catholicks; the one in *Intention*, the other in *Reality* and *seber Sadness*. 'Tis a very reconcilable Difference, according to his Lordship; whether it be said (namely, in words only, while the *Intent* is Orthodox and Catholick) that there are three Divine Persons, who are three eternal Spirits, three All-perfect Minds, three infinite Substances; with so many distinct Understandings, Wills, and Omnipotencies, which is the *Doctrine of Dean Sherlock*: or whether it be said, there are three Divine Persons, in the Metaphysical and Critical Sense of the Term Persons, that is, which are but one infinite All-perfect Spirit, with one only Understanding, Will and Omnipotence; one self-same infinite Substance or Essence, with the three Properties, to be of none, to be begotten, and to proceed. I will go over these parts of the *Vindication*; in the order I have proposed them.

## Of Antiquity.

OF Antiquity, we claim in the first place, the vast Period; from *Adam* to our Saviour: being a Tract of 4000 Years: That is, two parts in three of all Time. The Patriarchs are ours, the Prophets ours; *Adam, Seth, Enoch, Noah, Sem, Abraham, Moses, David*, ours; so ours, that they are yielded to us, on all hands: 'tis not so much as pretended, that these believed otherwise than the Unitarians do, concerning God. 'Tis an Argument of our Opposers themselves; that "if *Adam* or the Antediluvian Patriarchs had believed, or known the Trinity (understand here, of the Realists, namely, three Almighty Eternal Spirits); it would have descended to *Noah*, to *Sem*, and from *Sem* to *Abraham*; from *Abraham* to *Isaac* and *Jacob*, and their Posterity the Jewish Church, especially to *Moses*. But it appears clearly by Scriptures, that *Moses*, or the Church of the Jews, knew it not; therefore neither did the afore-mentioned Patriarchs, whether Antediluvians or Postdiluvians.

But Dr. Bull and the Bp. of Worcester, fearing that such an Advantage as the whole Old Testament-time on the side of the Unitarians, should furnish them with unanswerable Arguments and Considerations, for the Doctrine they maintain, answer; That tho' the Trinity does not appear to have been known to the Patriarchs, or the Jews, by any of the Books of the Old Testament: it is to be remembered, that the Jews had also a *Kabbala* or Oral Tradition, de-

rived to them from *Moses* and from God; and the Trinity was a part of this *Kabbala*. Where is Conscience; or is Religion nothing but a Name? Do the Bp. and Dr. Bull, believe the *Kabbala*; that 'tis derived from *Moses*, and from God? No more than they believe the *Alchoran*; that it was given by Angels: as the Impostor, the Author of it, pretends. They contend for the Trinity, and the *Kabbala*; 'tis certain, that they believe not the latter: how then will they now persuade any Man, that they believe (inwardly) the former? They dare to set up a Fiction of the Pharisees, and which (one cannot imagine but) they believe to be a Fiction; as of Divine Original, and as the unwritten Word of God; after such a Prevarication, who shall take their Words for what they pretend to believe, or not to believe? I scorn to argue with 'em, about the Truth of the *Kabbala*; for which they have nothing to alledge, and the Credit of which is eternally overthrown, by the Author of the Answer to Dr. Bull: I shall only mind 'em, that if they are Jews (or rather if they are Pharisees, for the founder part of the Jews, the *Karaites*, disclaim the *Kabbala*) they disown their being Protestants; for 'tis a Fundamental Article of Protestantism, that "there is no other Word of God, but only "his written Word.

Well, but supposing the *Kabbala*; doth it say any thing of a Trinity, or an eternal Son of God? Not the least Word. Why then is it alledged?

*Because the Chaldee Paraphrases speak of the WORD, as God; and how should those Paraphrases come to know the WORD, or speak of him as God, but out of the Kabbala?* But if the Kabbala has nothing of the Trinity, or the WORD, how should the Paraphrases take what they say of the WORD, from the Kabbala? But after all, what is it, that the Paraphrases say of the WORD; do they call him *God*, or speak of him as a *Person*? Of the Places produced by the Bp. at p. 128, 129. not one of them does so much as seem to the purpose, but only the *first*. They speak, either of the Ten Commandments; or of the Law; or of the Command or Order of God to *Moses*; or of the Power of God, which (in the Books of the Old Testament) is expressed by the *Word*, or *Mandate* of God; because God effects whatsoever he wills, by only willing, commanding, or *saying*, that it shall be. But the *first* Text, alledged by his Lordship, I know not what to say of it; for he quotes *Gen. 20. 21.* when there are but 18 Verses in that whole Chapter; nor is there any thing in the whole Chapter, that bears the least Resemblance to what he quotes out of it. Therefore so much for *Chaldee*, and *Kabbala*; despised by all Learned Men, Jews as well as Christians; and never used, but when the People are to be gull'd, with noisy Nothings.

The next, is the important Period, from our Saviour's beginning to preach, to the taking of *Jerusalem* by the Romans, under the Conduct of *Titus Vespasianus*. Our Opposers controvert with us, this Period; but seeing the whole History of it, as to the Point in

question, is set down in the Gospels, Acts, and Epistles, of the New Testament: every Body, that will be sincere, may be informed from those Holy Scriptures themselves; whether they teach, that *God is a Spirit*, or on the contrary, that there are *three* Infinite, Eternal, and All-perfect Spirits?

A little before the Investing of *Jerusalem*, by the Roman Army under the leading of *Vespasianus*; the Jewish Christians were warned by their Prophets, to retire out of *Jerusalem*, and remove to *Pella*, and other Parts (of *Judea* and *Galilee*) remote from the Seat of War. These Christians of the Jewish Nation were called *Nazarens*; and the Author of the Answer to Dr. Bull has proved; that they were *Unitarians*. His Lordship is so ingenious, as to grant it, at p. 12, 13. tho the Concension in the Opinion of Dr. Bull, amounts to an absolute yielding the whole Controversy, to the Unitarians: but what should he do; the thing being so incontestably proved in that Answer to Dr. Bull, the Bp. saw, it would be cried out upon as meer affected Wrangling, not to give way to so clear a Demonstration, as is there made of it. Dr. Bull complains to no purpose, that, "if the Nazarens were Unitarians, our Cause can be no longer defended: and the Unitaries must be granted to have been the only Guardians, and Conservators of the true Faith. *Judic. Eccl. p. 41, 42.*"

Whereas the Bp. insinuates afterwards, that there were two sorts of Nazarens; viz. the main Body of the Jewish Christians, who (after the Investing of *Jerusalem*) settled first at *Pella*, and afterwards dilated all over *Palestine*,

*Palestine, Moab, Arabia, Syria*, nay all over *Asia*; who were all Unitarians: and another lesser Party of them, who after the taking of *Jerusalem*, by *Vespasian*, were suffered to inhabit *Jerusalem* together with the Gentiles, and abode there under 15 successive Bishops, even to the second Siege, and second taking of *Jerusalem*, by the Emperour *Adrian*; and these (his Lordship thinks) were not Unitarians. This Distinction of two sorts of *Nazarens*, or Jewish Christians, is a pure Figment; for all the Antients who mention the Jewish Christians or *Nazarens*, say of them, they were all Unitarians: and that the only difference among them, was, some of them said, *Jesus* was the Son of *Joseph* and *Mary* by Generation, and the Son of God by Holiness and Adoption; others said, he was the Son of *Mary* only, begotten of her by the Adumbration of the Holy Ghost, or Power of God.

The *Alogians* were ours; he does not offer to contest it: neither does he deny to us the particular *Fathers*, claimed by us in the Answer to Dr. *Bull*; saving that he is willing to excuse *Hegeippus*, *Theodotion*, *Paul* of *Samosatum*, and *Photinus*.

We will yield *Hegeippus* to his Lordship, when he satisfies the Reasons in the Answer to Dr. *Bull*, page 41, 42. which he will do, when he defends his Sermon about *Mysteries*, against the Exceptions of the *Considerer*.

*St. Hierom* assures us, that *Theodotion* was an Unitarian: his Lordship would fain deny it, on the (mistaken) Authority of *Eusebius*. He ought to know, that because *Theodotion* came

over from the Pagans to the Jewish Christians; therefore *Eusebius* calls him a Jewish Proselyte. And this he might have learned, from the Place of *Eusebius* which himself quotes: for 'tis there said, that "the *Ebionites* [a "Branch of the *Nazarens*] following " *Theodotion* and *Aquila*, contend " that *Jesus* was the Son of *Joseph* and " *Mary*.

*Photinus* and *Paul* of *Samosatum* have been always censured by Church-Historians, as undoubted Unitarians. And though his Lordship rightly says, that what they seem to have held concerning the Person of our Saviour, is somewhat different from the Belief of the modern Unitarians: it is not to our present Inquiry; which is concerning the Trinity, not concerning the Person of our Saviour. That in the Article of the Trinity, *Paul* and *Photinus*, were not Unitarians; his Lordship will never prove, nor ever attempt to prove it.

A great many Bishops assembled (riotously and schismatically) against their Primate *Paul* of *Samosatum*, and condemned his Person and Doctrine; tho he was favoured by (the Heroína of that Age) Queen *Zenobia*; who then ruled in those Parts. His Lordship infers from hence; that 'tis not merely from Fears, Awe and Interest, that the Orthodox have maintained the Doctrine of the Trinity: no, we see, they assembled against and condemned *Paul*; in the Dominions of a Princefs, who favoured his Doctrine. Granting now that Q. *Zenobia* favoured *Paul*; and that *Antioch* (where *Paul* was Bishop, and where the Schismatics convened against him,) was under the

the Authority of *Zanobia*; which last (be sure) is false, whatever the first is: yet how will this Instance evince, what his Lordship would draw from it? For these Bishops were, not only *Schismatics*, but *Hereticks*: they rejected *Homo-usios*, or that the Divine Persons have the same Substance. If they believed a Trinity, it was not the Trinity of the Orthodox or the Catholic Church: the Council of *Nice*, and this Conventicle of *Schismatics*, were of contrary Minds; the Conventickers would not admit of *Homo-usios*, which *Paul* contended for: the Council of *Nice* put it into the Creed.

I had almost forgot, that whereas *Lucianus*, so much celebrated by Antiquity, is claimed by us, from the Authority of *Alexander*, Bishop of *Alexandria*: his Lordship alleges, that Cardinal *Baronius* conjectures, that *Alexander* mistook the Opinions of *Lucianus*. But in very deed, what *Alexander* says of *Lucianus*, is too well circumstantiated to be shaken, by the Conjectures of a Person, who lived above 1200 Years after him. For *Alexander* not only says, that *Lucianus* espoused the Cause of *Paul* of *Samosata*, against the *Schismatical* Bishops, who had caballed against him: but farther, that whereas he thought them to be *Hereticks*, as well as *Schismatics*, he separated from the Communion of the Bishop, and his two Successors, that were put into the Chair of *Paul*,

and held also separate Meetings.

But his Lordship urges, that the Arians in a Council at *Ancyra* Anno 342. produced a Creed; that was contrary to the Doctrine of *Paul* of *Samosatum*, and agreed with the Arian Doctrine: and yet the Arians said, this Creed was wholly written by *Lucianus*. But the Historian quoted by his Lordship, makes doubt whether this Creed was really written by *Lucianus*: or whether the Arians, to shelter themselves under the Authority of so great a Man, had not feigned it. To say, as his Lordship does, they would not impute a Creed to *Lucian*, that was so remarkably contrary to his Doctrine, in a City, where it must needs be well known, what had been the Doctrine of *Lucian*, and *Paul* of *Samosatum*, whom we pretend that *Lucian* followed: I say, to argue after that manner, is to be unmindful; that Forgers do not bethink them of all the Circumstances, that may betray their fraudulent Dealing; if they did, there would be no Forgeries.

To add no more; his Lordship confesses, that *D. Petavins* and *H. Valesius*, the exactest Critics we have in Church History, disapprove the Conjecture and Reasons of Cardinal *Baronius*; and give up *Lucian* to the Unitaries.

This is all (that is considerable) that his Lordship has offered from Antiquity; I proceed to

#### Scripture and Reason.

HIS 8th and 10th Chapters are employed, in opposing (and, as

he thinks, in exposing and ridiculing) some Interpretations (of a few Texts)

of



of Scripture, by the Unitarians; and in attacking a few Paragraphs, in Mr. Toland's Book, *Christianity not mysterious*. I know not what it was to his Lordship's Purpose, to fall upon Mr. Toland's Book. But if he would needs attack the Book; he should have dealt fairly: he should have discussed the main Argument in it, and not carp only at a few Passages; and those too, so mangled and deformed by his Representation of them, that I dare to affirm, Mr. Toland does not know his own Book in the Bishop's Representation of it. I do not perceive, to speak truly, but that the Book still stands in its full Strength; if it hath not also acquired a farther Reputation, by occasion of this (so) unsuccessful nibbling at it. But suppose the Bishop had disarmed the Gentleman: what is that to us? do we offer this Book, against the Trinity of the Realists; was it written, with intention to serve us, doth it contain any of our Allegations from Reason, against the Trinity of Philosophus, Joachim, and Gentilis? We desire him to answer to the Reasons in our Books, against the Trinity of the Trinitists; but to these, he saith not a Word, but only falls upon Mr. Toland's Book: in which, or for which, we are not in the least concerned; nor do I think the Learned and Ingenious Author will hold himself to be interested, to defend that *Christianity not mysterious*, which his Lordship presents us with.

As to his Exceptions against some Interpretations of Scripture, which he finds in some Books of the Unitarians; we should have enough to do, if we

went to the Press (to vindicate what has been already so well established;) every time that an angry Litigant is in a humour, to write against us. His Lordship had a Mind to show his Superior Learning and Wit; and casting the Dice, to determine what Subject he should choose: up comes the Trinity, and the Books of the Unitarians; upon these, he will gain immortal Honour. We wish him Luck; but not being at leisure, to wipe off every small Soil, that may happen to be scattered on our Books, our Opposers may safely (for us) enjoy their Victories. We care not for Proselytes, that have no manner of Sense; and for Persons that have any, we dare trust them with whatsoever Instructions, we have yet seen: we only desire them, to read our Arguments (whether from Reason, or Scripture,) as they stand in our own Books; not as they are disguised in Vindications. The Exempts of the Church, who are discharged from the mean Drudgery of Preaching the Gospel; and are conversed only in the noble Employment of Controversy: how easy is it for them, to come out now and then, with a magisterial Book; seeing, whether 'tis home to the Purpose or not, is solely at the Buyer's Peril. In short, if his Lordship has baffled the Interpretations of the Unitarians, against which he has concerned himself, in the Opinion of any Reader: he shall, for me, enjoy his Success; for my part I am enough persuaded, without further arguing the Matter, that he has spent his Breath against a Rock.

*His Lordship's Explication of the Trinity.*

AFTER his Lordship has taken so much Pains, to vindicate the Doctrine of the Trinity; let us see, what kind of Trinity, he believes and contends for. For Mr. Biddle also wrote a Book for the Trinity: his Lordship's Title bears, *A Vindication of the Doctrine of the Trinity*; but Mr. Biddle far more speciously and zealously, *The Apostolical Opinion of the Holy Trinity asserted*. Ay, but his Lordship's Trinity is the *Athanasian Trinity*; he has a whole Chapter in Vindication and Explication of the Creed of *Athanasius*. Well, but Father *Wallis* too published a Book, intituled, *An Explication and Vindication of the Creed of Athanasius*. They both of them interpret the *Athanasian Creed*; and then believe it: that is, believe it according to their own Sense of it. And so do we; that is, we believe it, according to the Sense they make of it. But his Lordship believes and contends for that Trinity; which the Unitarians deny, and oppose. I'll give thee my Cap then; what Proof do you make of his believing that Trinity, which we deny? Why, he has wrote two whole Books against you; one concerning the Satisfaction, the other concerning the Trinity. But my Brother *S—th* also wrote two (bigger) Books; in both which, he blames and quarrels the Unitarians, as abominable Hereticks: and yet we so little think, that we have any real Difference with him, that we intend him an eminent Place in the *Company of Unitarians*, at our next General Assembly.

His Lordship has a whole Chapter; 'tis that remarkable *Chap. 6.* beginning at *pag. 68.* and ending at *p. 101.* the longest, or one of the longest, in his Book: to state the Notion of the Trinity; and to vindicate it from Contradictions. He begins with observing;

1. "We must distinguish, between the Being of a thing, and a thing in Being. Or, between Essence, and Existence.

2. "Between the Unity of Nature or Essence, and of Existence or Individuals of the same Nature.

3. "Between the Notion of Persons, in a finite Substance; and in a Being incapable of Division, or Separation. After he has spoken, *first of the first*; he comes to say;

2. "We must now distinguish the Unity which belongs to the common Nature, from that which belongs to Individuals in actual Being. And farther, the Unity of Existence may be consider'd:

(1.) "Either, where the Essence and the Existence are the same; as they are in God.

(2.) "Or, where the Existence is contingent, as in Creatures. Moreover, the Unity of Existence may be considered;

1<sup>st</sup>. "Either as to it self; and so it is Identity.

2<sup>dly</sup>. "Or, as to others; that is, as every one stands divided from every other Individual of the same kind, altho they all partake of the same common Nature or Essence.

"The

" The clearing of this, *he adds*, is that main Point ; on which, the whole Notion of these Matters, depends : so in order thereto, we must consider ;

1. " What that is, whereby we perceive the Difference of Individuals ?

2. " What that is, which really makes two Beings of the same kind to be different from each other ?

(1.) " As to the Reason of our Perception of the Difference between Individuals of the same kind ; it depends,

1<sup>st</sup>. " On the Difference of outward Accidents ; Feature, Age, Meen, Habit, &c.

2<sup>dly</sup>. " On the Difference of inward Qualities ; which we may perceive by Observation, and which arise from Constitution, Education, Company, acquired Habits, &c.

(2.) " As to the true Ground of the real Difference, between the Existence of one Individual from the rest ; it depends on the separate Existence which it hath from all others. For that which gives it a Being distinct from all others, and divided by individual Properties, is the true ground of the Difference between them ; and that can be no other but the Will of God.---But we are not yet come, by a good way, to the bottom of the Matter. Truly I am sorry for it ; for I am half tired already ; and quite lost, in this Labyrinth of 1, 2, 3 ; 2, 1, 2 ; 1, 2, 1, 2, 2 : but let's go on, since we needs must. " As to Individuals, (so he proceeds, towards the bottom) there are these things to be considered.

1. " Actual Existence in it self ; which hath a Mode belonging to it. And otherwise the human Nature of

" Christ, could not have been united to the Divine, but it must have had also the personal Subsistence ; and consequently, there must have been two Persons in Christ. I suppose, it may be *Kabbala* ; or *Chaldee* : but Sense it is not.

2. " A separate and divided Existence from all others ; which arises from the actual Existence, but may be distinguished from it. As the human Nature of Christ, altho it had the Existence proper to Being ; yet had not a separate Existence, after the Hypostatical Union. Be not abash'd, Sir ; the Meaning only is : some things exist separately, others in Union or Composition. But *deep Men* (as his Lordship somewhere says of his Party) must express themselves deeply ; to keep up the Reputation, of what they (falsly) call *Learning* : for were their Theorems deliver'd in plain English, they would be thought to be childish Trifles.

3. " The peculiar manner of Subsistence, which lies in such Properties, as are incommunicable to any other : and therein consists the proper Reason of Personality. Which doth not consist in a mere intelligent Being ; but in that peculiar manner of Subsistence in that Being, which can be in no other. For when the common Nature doth subsist in Individuals, there is not only a separate Existence ; but something so peculiar to it self, that it can be communicated to no other. The downright English is this : *Tom* hath something so peculiar to himself, that tho he is a *Man*, yet he is not *Will* or *Ned*, but only *Tom*.

4. " There is a common Nature, which must be joined with this man-

ner of *Subsistence*, to make a *Person*; otherwise it would be a mere *Mode*: but we never conceive a *Person*, without the *Essence* in conjunction with it. But here appears *no manner of Contradiction*, in asserting several *Persons*, in the same common Nature. In English, thus: Tallness, or Leanness, or such like *Modes*, do not alone make a *Person*: there must be some *Essence*, Nature, or Substance, added to the *Mode* of Tallness (suppose, or Leanness) else mere Tallness will not be a *Person*. And hence it is clear, as the Sun; that there is *no manner of Contradiction*, in asserting several *Persons*, (such as Tallness, Leanness, *Dulness*, when joined to some *Essence* or Substance) in one and the same common Nature: as suppose, of Humanity. We shall consider this poor Elusion, by and by.

5. "The Individuals of the same kind are said to differ in *Number*, from each other; because of their different Accidents, and separate Existence. Or, thus; *Tom* and *Ned* are two Men, not one Man; because they are several Men, and have several different Qualities. I think, the Critick might have left out the *different Qualities*: for tho the Qualities of *Tom* and *Ned* were the same; yet by only being several Men, they would be two Men, and not one.

6. "There must be a *Separation* in Nature, where there is a Difference of Individuals of the same kind. I do not say, an *actual Separation* or Division, as to Place; but there is, and must be, in Nature, where one common Nature subsists in several Individuals. For all Individuals must divide the Species, and the common Nature unites them. Or, *Will* is

not *Harry*; the human Nature is divided in these two Persons; yet they are both of them *Men*: they are not Camels, nor yet Dromedaries, for they are united in the human Nature, not in the Camel or Dromedary-Nature.

3. This 3dly comes but oddly after 6thly; but let us hear what it is. "We are now to inquire, *how far these things will hold*, as to the Persons in the Trinity? I shall answer, in short; they will not hold, at all: and that, for this demonstrative Reason; which, the Builder of this, intricate Labyrinth, hath unhappily overlooked. These 1, 2, 3; 2, 1, 2; 1, 2, 1, 2, 2; 1, 2, 3, 4, 5, 6, 3, are so many Boxes; with each of 'em a Mystery in it: but here is the Misfortune. They speak of such *Natures*, as have no Existence but only in our Conception; mere abstracted *Natures*, such as human Nature, Camel-Nature, Angelical Nature, that have not a real Existence, but only an imaginary: for there is really no such existing thing, as human Nature, or Camel-Nature; but they are Notions only of the Mind, framed by our Understandings, while they are employed in considering *wherein* (or in what Properties) all *Mendo* agree. They all agree (for instance) in Rationality, and Risibility; and therefore these two have been named by Metaphysicians the human Nature. As the *Natures*, of which the aforesaid Boxes speak, are only abstracted notional and imaginary *Natures*; not really existing *Natures*: so (on the contrary) the Persons in them, are not mere *Metaphysical Persons*, or such relative Properties, that several of them do or can subsist in the same rational Being; but they are such Persons as necessarily suppose distinct Substances,

as well as *distinct Properties*. For instance, the *Properties* that make the *Personalities* of *Harry* and *Charles*, require *distinct Substances*, to make the *Persons* of *Harry* and *Charles*: those *Properties*, if they existed only in a *common Nature*, as the *Humanity*, and had not also *distinct Substances*; they would never make *distinct Persons*. In short, the *Boxes* speak of *imaginary Natures* or *Essences*; and of *Persons*, who are so many *real Substances*. They will not therefore hold at all in the *Question* of the *Trinity*. For the *Blessed Trinity* is of a just contrary *Nature*, to the *Mysteries* in the *Boxes*. In the *Trinity*, the *Nature* is a really existing *Nature*, 'tis a *spiritual Substance*, and indued with a great Number of *Divine Attributes*; not an abstracted, or mere notional *imaginary Nature*: and the *Persons* are as unlike to the *Persons* in the *Boxes*; for the *Divine Persons* are not *distinct Substances*, or *real Beings*; but *Properties* only in a *real Being*, and in an infinite *Substance*.

To argue, as his *Lordship* does; from *imaginary Natures*, to a *real Nature*: and from *Persons* that are *distinct Beings*, and *distinct Substances*; to *Persons* which, he dares not but say, they are only *relative Properties* in the same (*intellectual*) *Substance* and *Being*. I say, to argue after that fashion, is to shoot as wide of his *Mark*; as the *Natures* and *Persons*, of which he is to discourse, are different: which is no less than infinitely. The *Pains* therefore he has taken in this long sixth *Chapter*; which was designed for the *Strength* of his whole *Book*, are lost: and he has all things to begin anew.

You will say; Have we done then,

with our explaining and vindicating the *Trinity*? No, Sir. When his *Lordship* had wrote his *Book*; and upon a *Review* of it, perceived, that he had not sufficiently (no nor tolerably) explained his *Notion* of the *Trinity*: nor yet what is meant, either by *Persons*, or *Personalities*; which must be explained and distinguished, or we shall dispute about we know not what, and with we know not whom. I say, his *Lordship* perceiving his *Overight*, wrote a *Preface* of 62 *Pages*; chiefly to declare himself upon, and to clear these *Matters*. I will lay together what he hath said, up and down, in his *Preface*; which I may rightly call, his *Book* upon second *Thoughts*.

The *Trinity* in *Unity* is "one individual *Substance*, under three different *Modes* of *Subsistence*, p. 13. Or 'tis three peculiar *Properties*, in one and the same *Divine Nature*, p. 14. But more particularly; as to *Personality* and *Person*: "A *Personality* is no more but a different *Mode* of *Subsistence*, in the same common *Nature*, p. 14.

"In created *Beings*, every *Personality* doth suppose a *distinct Substance*. But not from the *Nature* of *Personality*, but from the *Condition* of the *Subject* (or *Substance*) in which it is, p. 15. But I do not advise him, to explain too particularly the latter part of this *Theorem*; lest the *Realists* should turn it into *Ridicule*: 'tis a very obnoxious *Proposition*.

"But when we come to consider a *Divine Essence*; there can be no way of *Distinction* conceived in it, but by different *Modes* of *Subsistence*: or (what is the same) *relative Properties* in the same *Divine Essence*. p. 16.



In short then ; a Personality is only a particular *Mode of Subsistence* ; and in the Divine Nature, Essence or Substance, 'tis most properly called a *relative Property*. For instance : *Paternity*, or active Generation ; *Filiation*, or passive Generation, or begotten. So much for Madam *PERSONALITY*, now for Sir *PERSON*.

" The Notion of a *Person*, besides the *relative Property*, comprizes the Divine Nature, together with it, p. 27. And again, in his Book, at p. 119. " They agreed in the name *Persons*, to express their Meaning ; which was : That there are three which have *distinct Subsistences*, and incommunicable *Properties* ; but one and the *same Divine Essence*. You are to wot here, Sir ; that by the *Divine Nature*, or *Divine Essence*, they mean the *Deity* it self : that is, the *Divine Substance* with its several Attributes, Omniscience, Omnipotence, infinite Justice and Goodness, and the rest. These (namely, the Divine Substance, and Attributes) are called the Divine Nature, or Essence : and because herein are three *relative Properties*, unbegotten, begotten, a proceeding ; therefore each of these Properties, when consider'd with the Divine Essence and Attributes, is called a *Person*.

But here his Lordship is in bodily Fear, lest this Explication of the Trinity, or three Divine Persons, should be taken for *Sabellianism* ; and therefore be understood to be an entire yielding the Cause to the Unitarians. The Men from whom he fears this Imputation, are the *Realist Party* ; chiefly Dr. *Cudworth* ; who saith of this Explication, that it is " the Philosophy of *Gotham* ; a nominal Trinity ; and

" three such Persons as cannot be in Nature. But see now, how dexterously his Lordship comes off.

" It is not *Sabellianism*, to teach ; that every Divine Person is a *Person*, as he hath the Divine Nature [Essence or Substance] belonging to him. For *Sabellianism* is the asserting such *relative Persons*, as have no Essence at all. p. 18, 19. So that if the Unitarians do but confess, that the three Properties (unbegotten, begotten, and proceeding) which are here called *RELATIVE PERSONS*, subsist (or are) in the *Divine Essence*, or Nature ; they are not Sabellians, but Catholics : they should be Sabellians, if they said, these Properties are in no Essence at all. But I think, they must be called Fools, as well as Sabellians ; if they asserted *relative Properties*, or any Properties that were in no Essence. I perceive, his Lordship and we shall agree. But let us hear also how he goes on.

" Farthermore it is to be noted, that there is a Communication of the Divine Essence, to each Divine Person, p. 19. For each Divine Person has an *absolute Nature*, distinctly belonging to him ; tho not a distinct absolute Nature, p. 9. The eternal Father is, and subsists as a Father ; by having a Son, and by communicating his Essence to another. The Relation between Father and Son, is founded on that eternal Act ; by which the Father communicates his Divine Nature [Essence or Substance] to the Son. p. 10. Lastly, he adds, at p. 112. of his Book : " The Divine Persons are distinct, as to *personal Properties* ; [he means, the Father is unbegotten, the Son begotten, the Holy Spirit (neither begetting, nor be-

“ begotten, but) *proceeding*: ] but they  
 “ are not distinct, as to *essential At-*  
 “ *tributes*: i. e. they have not distinct  
 Omnisciences, or Omnipotencies; they have but one Intellect, and one Energy.

You will say, Sir, this *last* is very found: that unbegotten, begotten, and proceeding, are *distinct Properties*, in the Divine Essence; and that there is but one Omniscience, and Omnipotence, but one Omniscient and Omnipotent, not three Omniscients or three Omnipotents. But may there not be a Snake in the Grass, in what is said, that there is a *Communication of the Divine Essence*; and that the Father by an immanent and *eternal Act*, communicates his Divine Nature to the Son? By no Means; for you shall hear from the Bishop of *Sarum*, and the Divines of the *Schools*; nay (for greater Surety and Caution) from Dean *Sherlock*, and the *Fathers*; what that *eternal Act* is, by which the Father communicates the *Divine Essence* to the Son, and both of them to the Spirit; as also what is meant by Father, Son, and Spirit: nothing I assure you, that any Unitarian ever questioned; but what we believe, as sincerely, as Bishops and Deans do. I pray, Sir, observe; we are inquiring what is the *eternal Act*, by which the *Divine Essence* is communicated to the Divine Persons: and what those *Persons* are? Let us first hear Dr. *Sherlock*, who saith, he hath all the *Fathers* of his side.

He affirms, 1. “ It is essential, to  
 “ an eternal Mind, to know it self;  
 “ and to love it self. 2. *Original Mind*,  
 “ or *Wisdom*, or *Knowledge* of it self,  
 “ and *Love* of it self, and of its own  
 “ Image, are *distinct Acts*; and can  
 “ never be one *Act*. 3. These three

“ Acts being so distinct, that they can  
 “ never be the same, must be three  
 “ *substantial Acts* in God; that is, the  
 “ three (Divine subsisting) Persons.  
 “ 4. These then are the *true* and *pro-*  
 “ *per* Characters of the distinct Per-  
 “ sons in the Trinity; the *Father* is  
 “ *Original Mind* or *Wisdom*. The  
 “ *Son* is the *reflex Knowledge* of himself,  
 “ [namely, of *Original Mind*] or the  
 “ *perfect Image* of his own *Wisdom*:  
 “ that is, of the *Wisdom of Original*  
 “ *Mind*. The *Holy Spirit* is that *Di-*  
 “ *vine Love*, which *Father* and *Son*  
 “ have for each other.—All Men who  
 “ know the *Fathers*, know that *this is*  
 “ *their constant Language*. Vindic. of  
 the Trin. p. 130. To make this Testi-  
 mony the more considerable, the Au-  
 thor intimates in the last Paragraph but  
 one of his Preface; that in writing  
 this Book, he must thankfully own, he  
 was divinely assisted. If you will not  
 take the Word of Dr. *Sherlock*, and the  
 constant Language of the *Fathers*; then  
 hear the Bishop of *Sarum*, with all  
 the *School-Divines*, and the *universal*  
*Church*. “ They conceived, that the  
 “ *primary Act* of the Divine Essence,  
 “ is its *Wisdom*; this they thought  
 “ might be called the *Son*, as being  
 “ the Generation of *eternal Mind*.  
 “ From this Fountain-Principle, *eternal*  
 “ *Mind*, and the inward *WORD*, or  
 “ *Logos*, or *Wisdom*; a *Love* did issue  
 “ forth, which was to be the Soul of  
 “ the Creation, and more particularly  
 “ of the Church.—This was rested  
 “ on, and became the *universally-re-*  
 “ *ceived Explication* of the Trinity;  
 “ and was dressed up by the Schools  
 “ with a great deal of dark Nicety.  
*Discourse to Clergy*, p. 99.

Now, Sir, lay your hand on your  
 Heart; and answer, like a true Unitar-

rian.

rian. Do you your self, or know you any of the Denomination, that question this Trinity; the Trinity, our very Opposers say, of the Schools, the Fathers, and the universal Church. Namely, 1. One Divine Nature, Essence, or Substance; with one only Omnipotence and Omnipotence: and consequently, with one only Intellect, and Power of Action. 2. Three Properties, called (by the Bp. of Worcester) *RELATIVE PERSONS*, viz. *Unbegotten* eternal Mind, *Reflex* or begotten Knowledge or Wisdom, and *Divine Love* proceeding from both. This, from themselves, is what they mean by *Persons*, in the Trinity; and Communication of the Divine Nature without Division or Separation, by immanent and *Eternal Acts*.

I confess, I fear much; that were Dr. *Cudworth* alive, that great Divine and Philosopher, would either reason, or laugh us out of this Gibberish: he would constrain us, to return to the Language of Scripture, about these Matters. And it is most true, that these *Terms* are not to be found, either in Holy Scripture; or in the Creeds, or (received) General Councils, of the Catholick Church. They were first

advanced by some particular Fathers, especially St. *Austin* in his 15 Books *de Trinitate*; were taken up (from them) by the Divines of the Schools, that is, of the middle Ages; and have been confirmed by the constant Use of the *Moderns*, or Divines of the two last Ages. We declare openly, and therein consists our whole Heresy, that we like 'em not; not only as they are *unscriptural*, which (in matter of Faith) is a most just Exception for divers very weighty Reasons; but because by their dangerous Ambiguity, they give occasion to Heresy; not only among the People, but even among Learned Men. These are the Terms that have occasioned the Heresy of the *Realists*, or *Tritheists*; maintained at this time, by divers Learned Men among us. Yet for Peace sake, we admit the Terms; interpreted in the known Sense of the Church: which Sense, we acknowledg, the Bps. of Worcester, and Sarum, Dr. *S—th*, and the Oxford-Heads, have (as we have seen already) rightly understood, and (especially Dr. *S—th*, in his Latin Letters, under the Name of a Transmarine Divine) dextrously declared. I may pass, I think, to the last thing to be considered.

### *The Conciliation of Dr. S—th and Dean Sherlock.*

DR. *Sherlock*, in his Books against the Unitarians, had taken this for his Ground and Foundation; that the three Divine Persons are three eternal infinite Spirits, each of them a God: but the three Gods are made up again into one God, by being internally conscious to one another's Thoughts, and Operations.

Dr. *S—th*, in two (English) Books, by him written, and in three Latin Letters, excepts against this Explication of the Trinity; as false, heretical, and directly intro-

ducing three Gods. He saith, as we do; that the Deity is one numerical individual Nature, Substance, Mind, Spirit; with one only Understanding, Will, and Energy. As to the Divine Persons, they are the one individual Nature or Essence of God, with three Relative Properties: each Property consider'd with the Divine Essence, is called a *Person*. What these Properties and Persons are, hath been said already.

The Bp. of Worcester, seeing in what danger an old Friend is, undertakes; first, to excuse

excuse Dr. *Sherlock*, from the Imputation of Heresy: and then, to reconcile him to Dr. *S—th* and the Nominals. He enlarges himself, on these three Points.

1. That Dr. *Sherlock's* Explication, not only will do no manner of Service, towards clearing the Difficulties in the Doctrine of the Trinity; but that “it introduces a *specifick* Divine Nature: which is “inconsistent with the Divine Perfections. Pref. p. 29.

He adds, at p. 30. “Tis impossible to “conceive, that the same individual Substance should be in three Persons; as the “*Catholic Church* teaches: if those Persons “have peculiar Substances, of their own; as Dr. *Sherlock* affirms and contends. Immediately he cites an excellent Reasoning of *Maimonides*, by which to know, when Men affirm three Gods; and concludes, that Dr. *Sherlock's* Explication differs not from what *Maimonides* proves to be an introducing more Gods, p. 30. He forbears not to own, at p. 31. that he thinks it “impossible to reconcile (Dr. *Sherlock's*) three individual Essences or Substances, with (the “*Catholic Churches*.) one individual Divine “Essence: and that the former looks too “like asserting three Gods, and yet but one.

2. But now, how to save his Friend, from the secular Arm? He says, in short; Dr. *Sherlock* holds the Article of the Trinity, and only mistakes in the Explication of it: but it is not Heresy, he saith; when a Man assents to a Fundamental Article; and only mistakes in the Explication, Interpretation, or Sense of it. Pref. p. 22, 23.

But I fear, our Brother *S—th* is too quick-sighted, to let this pass; he will assuredly say: that an Article, whether fundamental or not fundamental, and the Explication or Sense of such Article, are the very same thing; and that an Article *falsly* interpreted or explained, is by no means the Article, but a Contradiction to the Article. He will certainly laugh out, that his Antagonists can be no way excused from Heresy; but by giving up, at once, the whole Doctrine of the Catholic Church. For the Doctrine of the Church, is most certainly

yielded up, if once it be granted; that a Man believes her Articles, while he expounds or takes them in a wrong Sense of them. At this rate, will he say, *Philoponus*, *Joachim*, and *Gentilis*, were good Catholics: for what makes a Catholic, is not holding the Article in the true Meaning of it; but in any Meaning, in a false Meaning, or a contrary Meaning. I shall leave Dr. *S—th*, to argue it out with the Bp. and pass to the next.

3. He alledges, last of all; that tho Dr. *Sherlock* affirms three individual Essences, three eternal Minds, three infinite Spirits; which is Heresy: yet he also says, “the “Father communicated his Divine Nature or Essence, wholly and intirely, to “the Son and Spirit, without Division or “Separation; which is Orthodoxy. We ought therefore to say, Dr. *Sherlock* has only contradicted himself, but is not a Heretic: He holds what indeed is Heresy, three Substances, three Minds, and three Spirits; but he holds also the Truth, one individual Substance, one Deity. His Lordship touches upon this, divers times; as well in his Book, as in his Preface: may he be so satisfied with it, that at p. 107. he cannot (he saith) now see; what is the difference, between Dr. *S—th* and his Nominals, and Dr. *Sherlock* and the Realists.

The short of this Defence, is; that if one part of a Contradiction is true and orthodox, the other false and heretical: the Person affirming it, shall be denominated, not from his Heresy; but from the orthodox Part of his Contradiction. For my part, I very readily agree, to this (charitable) way, of bringing off the Dr. but then, let the Charity be truly Catholic; let us extend it to others, as well as to him; and else it is not Charity, but Partiality. A Mosley of Heresy and Orthodoxy, his Lordship says, is to be named a *partie partiori*; from the sound part, without reckoning at all of the unsound: but then, I pray, let *Philoponus*, *Joachim*, and *Gentilis*, be judged by the same Law. For they said, as the Doctor does; three infinite Substances, three eternal Minds and Spirits: and they asserted also, as he does, one Deity, one Essence, and one Substance, by the mutual Inexistence of

of the Persons; *the Subordination* of the second, and third, to the first; and *the concurrence* of all of them to the Making and Government of the World; while Dr. *Sherlock* resolves the whole Unity of the Deity, and of the Divine Substance, into only *the mutual Consciousness* of the three *Personal Gods*. And this, not only in all his former Books; but in his last Pamphlet, or *the Distinction between Nominal and Real Trinitarians examined, in Answer to the Disinterested*: A Book so monstrously erroneous, that if it escapes all other hands; I think verily his Second against the Jesuit *Sabrand*, would take up Arms against him; the Foot-boy would detect, and expose, his gross Heterodoxies.

We have heard his Lordship's way of ending all Controversies, concerning the Blessed Trinity; that is to say, among Friends, Persons of the same Church and Communion: namely, if they will but say, what all have always said, even *Arius*, *Philoponus*, Dr. *Sherlock* and *Socinus*; that there is but one Deity, and one Divine Substance: let 'em contradict this, as much as they will, provided they do not (absolutely, and in Terms) renounce it; they shall be Catholics. Dr. *Pain*, in his Letter to my Lord the Bp. of R. has much the same Salvo. For after he had said (*Postscr.* p. 25.) that God or the Trinity is an Original *Eternal Mind*; with an *Eternal Logos (Wisdom)* or Substantial *Ennoia* or *Knowledge*; and an *Eternal Divine Spirit* proceeding from both: He concludes (p. 26.) that "whosoever believes this Trinity, whether with or without Explications, whether with right or with wrong Explications; he is undoubtedly Orthodox. And at p. 11. he commends the wise Bishops of the Roman Church; who, tho they have Plenitude of Ecclesiastical Authority, suffer the Jesuits and other Learned Men, to vent their different Senti-

ments in these high Questions: "without interposing, much less censuring either Parcy; so long as they subscribe, and consent to the general Doctrine of the Church. They allow their Writers to say, there are three Gods, in a Personal Sense; or three Personal Gods: and to profess, three *Eternals*, and three *Omnipotents*. But then he saith, this Favour is extended, only to Friends, to one another; to Sons of the Church: for if Men of another Communion, make the least Trip in explaining what is above all Explication, nay is incomprehensible and unintelligible; immediately they shall be charged with Blasphemy, and Atheism. He (not obscurely) intimates; that the like Christian Charity, Love, and good Will, (so he speaks p. 13.) should be used among Protestants, especially among Clergy-men, who are of the same Faith. If our Friend *S---*th accords to this, so will we: for we are of the same Faith with the English Church, for the Church of England never believed or taught three *Eternal All-perfect Minds* and *Spirits*; the denial of which, is the only Heresy of which we are guilty: we submit to all other Explications of the Trinity, tho (as we have said) we utterly dislike some Words and Ways of expressing them.

His Lordship has also reprinted his Book, concerning the *Satisfaction*; with a new Preface, to it. What he hath affirmed there, concerning that Point; more than has been granted, and assented to, in these (and 20 more publick) Papers; is not the Doctrine, either of the Catholic Church, or of the Church of England: 'tis only the (unauthorised) Opinion and Fancy, of particular Writers; who are as various about those Matters, as they are about most others.

My Conclusion, Sir; seeing we have been so roughly, as well as unjustly, treated by these Antagonists; shall be only to your self: That I am,

March 10.  
1696.

(With much Respect,  
and Affection)

Yours.



FINIS.